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BHIKKHU Sīlācāra | W. MARKGRAF (Sāma[illegible]-Dhammānusārī) | BHIKKHU Nyāṇatiloka

The Majjhima Nikāya.

The First Fifty Discourses

from the Collection

of the

Medium-Length Discourses

of

Gotama the Buddha.

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Freely rendered and abridged from the Pāli

By the **Bhikkhu Sīlācāra.**

Volume I.

Atthaṇ hi nātho saraṇaṇ avoca na byañjanaṇ.

Breslau, Walter Markgraf. **1912.** **London,** Probsthain & Co.

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Preface.

In order that the reader of English may have some opportunity of judging what has been done in preparing the present volumes from the original, there will be given in vol. II as Appendix—following the recension published by the Pāli Text Society of England — a close and full rendering of the first three Discourses, which may be taken as fairly representative in style and wording of all that follow in their unabridged form.

For a full translation of the entire collection, readers of German may be referred to Dr. K. E. Neumann's monumental work in three large volumes: "Die Reden Gotamo Buddhos," which the present translator has had the advantage of consulting in the prosecution of his own task.

The same versatile scholar, Dr. Neumann, in collaboration with Professor Giuseppe de Lorenzo of Naples, has also issued a full version in Italian of the first fifty Discourses of the Collection under the title: "I Discorsi di Gotamo Buddho."

The present translator here takes the opportunity of acknowledging his deep indebtedness to the Bhikkhu Nyāṇatiloka of Galle, Ceylon, for valuable help received in the rendering of many difficult passages.

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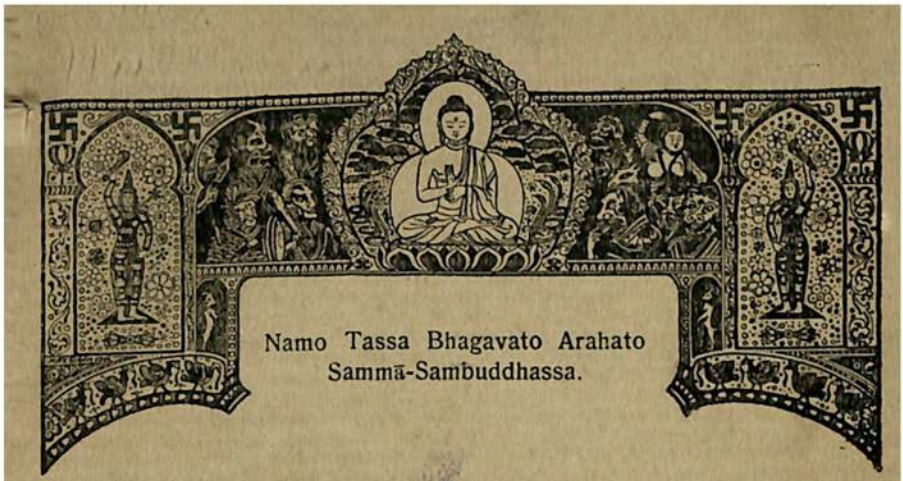
TO HIM
THE HOLY ONE
THE EXALTED ONE
THE SUPREMELY AWAKENED ONE
HOMAGE!



I.

The Root Procedure.

Once when the Blessed One was living under a great Sāl tree in the pleasure grove near Ukkaṭṭha, He addressed His disciples as follows: —

Now, O monks, will I make known to you the root procedure of all things. Hearken and give good heed to my words!

Take, monks, the ordinary, uninstructed man of the world, unperceiving of the Noble Ones, unacquainted with the Noble Doctrine, untrained in the Noble Doctrine; unwitting of Good Men, ignorant of the Teaching of Good Men, untrained in Good Men's ways. This ignorant man perceives Earth; and so perceiving, considers Earth, deliberates and reflects upon Earth; and thinking, 'Mine is Earth!' takes delight in Earth; and why? Even because he does not truly know it.

And as with Earth, so with Water, Fire, Air, Beings, the Gods, the Lord of the World, Brahma, The Radiant Ones, The Shining Ones, The Vehapphala Ones*), The Victorious Ones, the Sphere of Unlimited Space, the Sphere of Unlimited Consciousness, the Sphere of Nothingness, the Sphere of the Neither Perceptible nor Imperceptible, the Seen, the Heard, the Sensed, the Known, the Unity, the Diversity, the All, Nibbāna. Each of these he perceives in turn, and perceiving, dwells upon them, deliberates and reflects upon them; and thinking, 'These are mine!' takes delight in them; and all because he does not truly know them.

But whatsoever monk, still under training, not yet delivered in mind, aspires unceasingly towards the incomparable security, — this monk also is well aware of Earth. But albeit aware of Earth, let him not consider Earth, let him not deliberate and reflect upon Earth, neither let him think: 'Mine is Earth!' taking delight in Earth! And why not? So that he may really come to know it. Thus let him also do with Water, Fire, Air, and the rest, even up to Nibbāna! Well aware of all these, let him not dwell upon them, let him not deliberate and reflect upon them, thinking, 'These are mine!' and delighting in them. For, thus abstaining, he will really come to know them.

And the perfected monk, who, abidingly freed from Bane, has done all that was to do, got rid of the burden, attained his object, made a final end of the Fetters, being delivered with the Deliverance that is of perfect wisdom, — he too perceives all these:

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*) Vehapphala Ones: Inhabitants of the Tenth Brahma-world.

Earth, Water, Fire, Air, and the rest, up to Nibbāna. But albeit perceiving them, he does not dwell upon them, does not deliberate and reflect upon them, thinking, 'These are mine!' rejoicing in them. And why not? Even because he truly knows them; because, Craving destroyed, he is loosed from all cravings; Hatred destroyed, he is loosed from all hatreds; Delusion destroyed, he is loosed from all delusions.

And the Accomplished One, the Exalted One, the Supremely Awakened One also perceives Earth, Water, Fire, and all the rest, up to Nibbāna. And perceiving them, He does not dwell upon them, does not deliberate upon them, does not reflect upon them, does not think: 'These are mine!' takes no pleasure in them. And why not? Even because the Accomplished One knows them thoroughly; because He has perceived: 'Enjoyment is the root of Suffering. From Becoming proceeds Birth; and the Born grows old and dies.' Thus perceiving, the Accomplished One, by the destruction of all cravings, by the extinction of passion, by the forsaking, abandonment, and cessation of every desire, is supremely awake with the Incomparably Perfect Awakening.

So spake the Blessed One.

II.

All Bane.

Upon one occasion, while the Blessed One abode in Anāthapiṇḍika's pleasure park near Sāvatthi, He turned to His disciples and thus addressed them: —

The method whereby all Bane may be overcome, — this will I now make known to you. Listen, and ponder well what I say.

To the seeing, the comprehending, I offer relief from all Bane; not to the unseeing, not to the uncomprehending. And what is to be known and understood for the destruction of the Banes? It is a question of these two things: Wise Attentiveness and Unwise Attentiveness. In the man unwisely attentive, Banes not yet arisen, begin to arise; and those that already have come to be, grow great and increase. But in the man who is wisely attentive, Banes that have not yet appeared are kept from appearing; and those that already have made their appearance, are put away.

Some Banes there are that must be overcome by discernment; others are to be mastered by restraint,

Some must be conquered by the practice of care; others by patient endurance. Some Banes can be vanquished by avoidance, others by suppression, and others still by means of mental exercise.

And which are those Banes that must be overcome by discernment?

Take, monks, the ordinary, uninstructed man of the world who knows nothing of the Noble Ones, has never been taught in the Noble Doctrine, nor in the Teaching nor ways of Good Men, — such an one is unable to distinguish between what is worthy of attention and what is not worthy of attention. And, lacking comprehension of what ought to be heeded and what ought not to be heeded, he bestows his attention upon those things that are unworthy of attention, and has no regard for those that really demand his regard.

And what are those things unworthy of regard to which he pays regard?

Those things through the prizing whereof, fresh Banes of Sensual Lust, of Craving for Existence, and of Delusion are caused to arise, and old Banes of the same increased, — these are the things unworthy of attention to which he gives attention. And those things deserving of his regard which yet he does not regard, are such things as, being kept in mind, do not cause the arising of fresh Banes of Lust, Desire for Existence, and Ignorance, and which also put an end to old Banes of the same. And thus esteeming what is not worthy of esteem, and paying no heed to the things that are worthy of heed, new Bane arises within him and the old waxes stronger and stronger.

And of his foolishness he ponders thus: 'Have I

verily been in bygone times or have I not been? What have I been in those bygone times? How have I been in bygone times? What was I before I became what I was in the far distant past? Shall I verily be in far-off days to come or shall I not be? What shall I be in those far-off days to come? How shall I be in the far-off days to come? What shall I be before I become what I shall be in the far distant future?' The present also supplies him with matter for doubt, and he asks himself: 'Am I now or am I not? And if I am, what am I and in what way? This present being, — whence has it come and whither is it going?'

And with such cogitations he arrives at one or other of the following six views, the which becomes his solemn and settled conviction: — either the view, 'I have a self,' or else the view, 'I have not a self'; or the view, 'By self I apprehend self;' or the view, 'By self I apprehend non-self,' or else the view, 'By non-self I apprehend self.' Or perhaps he adopts the view: 'This identical self of mine, I maintain, is veritably to be found, now here, now there, reaping the fruits of its good and of its evil deeds; and this my self is a thing permanent, constant, eternal, not subject to change, and so abides for ever.' But this, monks, is a walking in mere opinion, a resorting to mere views; a barren waste of views, an empty display of views. All this is merely to writhe, caught in the toils of views. Held thus fast in the bonds of views, the uninstructed man of the world remains unfreed from birth, growth, and decay, and death; is not delivered from sorrow, lamentation, pain, grief, and despair; in brief, he obtains no release from suffering.

But the instructed, the holy disciple, discerning of

the Noble Ones, familiar with the Holy Doctrine, well trained in the Holy Doctrine, observant of Holy Men, familiar with the doctrines of Holy Men, well trained in the ways of Holy Men, — such a wise disciple well understands what things are to be borne in mind, and what things are not to be borne in mind. Knowing thus the things worthy of attention and knowing also what things are unworthy of attention, he pays no heed to the unworthy, pays good heed only to the worthy.

And what is the unworthy to which he pays no heed?

Those things, which, being regarded, give rise to fresh Banes of Sensual Lust, of Craving for Existence, and of Delusion, whilst bringing increase of strength to old Banes, — these are the unworthy things to which he pays no heed. And the worthy to which he pays good heed are those things, which, being heeded, allow no fresh Banes of Lust, Desire for Existence, and Ignorance, to arise, and bring to an end that which already may have arisen. Thus disregarding the things that are unworthy of regard, and having regard only for things worthy of regard, fresh Bane does not spring up and the old withers away. 'Here is Suffering,' he constantly keeps in mind. 'Thus comes the Arising of Suffering,' he constantly keeps in mind. 'Thus comes the Cessation of Suffering,' he constantly keeps in mind. 'This is the Way that leads to the Cessation of Suffering,' he constantly keeps in mind. And to him, thus wisely mindful, there comes release from these three bondages: Belief in Self, Wavering Uncertainty, and Dependence upon External Observances.

Such is the Bane that is overcome by means of discernment.

And what is that Bane which must be mastered by restraint?

The monk abides in wise reflection, with sense of sight restrained and subdued. For if he should live with visual sense unbridled, uncontrolled, then grievous and destructive Bane would overtake him. But with sense of sight guarded and controlled, Bane harmful and ruinous, cannot approach him. And as with sight, so with all the other senses of hearing, smelling, tasting, touching, and thinking. Abiding in wise reflection, he keeps each under control, and Bane does not come nigh him. Such is the overcoming of Bane by means of restraint.

And what is that Bane which must be conquered by the practice of care?

The monk, wisely reflective, is careful to make use of raiment only in so far as it protects him from cold and heat, wind and weather, from the contact of flies, gnats, and crawling creatures; only for the concealing of his shame. Wisely reflective, he is careful to make use of the food he has begged, not for the sake of the pleasure or enjoyment it may yield, neither out of vanity or ostentation, but only for the sake of the body's support and maintenance, its preservation against untimely decay, its help in living the holy life. 'Thus shall I banish the former feeling of discomfort from hunger; thus shall I prevent the fresh arising of such a feeling. And so I shall live free from fault and in comfort.' — Such is his thought in partaking of nourishment. Wisely reflective, he is careful to make use of a dwelling only as it shields him from rain and shine, wind and weather; from annoyance by flies and gnats and crawling creatures, and from the

inclemencies of the climate; only as it provides him with opportunity for being alone. Wisely reflective, he is careful to use medecine fitting in case of sickness, only for the purpose of alleviating disturbing feelings of pain and attaining to complete immunity from distress. And forasmuch as without this practice of care, Bane grievous and harmful would come upon him, he practises carefulness, and so Bane finds no foothold in him. Such is the overcoming of Bane by the practice of care.

And what is that Bane which must be overcome by patient endurance?

The monk, wisely reflective, patiently endures cold and heat, hunger and thirst, wind and weather, the annoyance of flies and gnats and crawling creatures, as also revilings and abuse. Pains of the body that visit him, — sharp, severe, distressing, perturbing, threatening life itself, — all he quietly accepts. For, if he were to fall from patience, then would Bane, grievous and destructive, overtake him; wherefore he abides in patience and so escapes Bane. Such is the overcoming of Bane by patient endurance.

And what is the Bane that is to be vanquished by avoidance?

The monk, wisely reflective, avoids a raging elephant, a furious horse, a fierce bull, a mad dog, and snakes. He keeps away from places where there are many tree stumps, thorns, swamps, steep slopes, cesspools, and the like. Neighbourhoods unsuitable for abiding in, quarters unfitting to be frequented, the making of friendships with evildoers, disapproved of as such by wise fellow-monks, — such unsuitable and unfitting neighbourhoods and quarters, such evil friends, the monk, wisely reflective, shuns and avoids. For, if

he did not shun them, serious and ruinous Bane would overtake him; whereas, shunning these evil things, Bane does not come upon him. This is the vanquishing of Bane by means of avoidance.

And what is that Bane which must be subdued by suppression?

The monk, wisely reflective, yields no place to thoughts of sensual craving, ill-will, malice, or any other evil, pernicious thought that may arise, but contrariwise repulses them, puts them down, destroys them, makes them that they cease to be. For if he did not so suppress them, Bane grievous and harmful would overtake him; but, suppressing them, Bane touches him not. Such is the subduing of Bane by means of suppression.

And what is the overcoming of Bane by means of mental exercise?

The monk, O disciples, wisely reflective, exercises himself in that constituent of Enlightenment called Recollectedness, that is born of solitude, dispassion, Cessation, and finally passes into Relinquishment. And as with Recollectedness, so with all the other six Elements of Enlightenment, — namely, Penetration, Energy, Lofty Enthusiasm, Tranquillity, Concentration, Evenmindedness. Each of these he practises, resorting to seclusion, separation, renunciation, until they issue at last in giving up, in letting go. And forasmuch as Bane, hurtful and ruinous, would overmaster him were he not thus to exercise himself; by the practice of these exercises he keeps far from him all hurtful and ruinous Bane. Such is the overcoming of Bane by means of exercise.

If now the monk by discernment has put away

those Banes that can be put away by discernment; by restraint has got rid of those to be got rid of by restraint; by carefulness those to be overcome by carefulness; by endurance those to be conquered by endurance; by avoidance those to be vanquished by avoidance; by suppression those to be subdued by suppression; and by exercise such as are to be overcome by exercise; — then, O disciples, such a monk is called one who abides purged of all Bane. He has hewn down the Lust of Living, flung off from him the Fetters, made a total end of Suffering by the utter ending of pride.

So spake the Blessed One.

III.

Heirs of the Truth.

Be ye to me heirs of the Truth, O monks; be not heirs merely of the body's necessities! Out of compassion for you do I say: 'O that my disciples might make the Truth their heritage, not the beggarly requirements of the body!'

For if you only make yourselves inheritors of the body's needs and not of the Truth, this reproach will be brought against you and against me also: 'The disciples of the Master live as inheritors only of the necessities of the body, not as inheritors of the Truth.' But if, O monks, you make yourselves heirs of the Truth and not merely heirs of the needs of the body, such reproach shall not be brought against us. Wherefore, be ye heirs of the Truth and not merely of the body's necessities! Out of compassion for you I say again: 'O that my disciples might make the Truth their heritage, not the beggarly requirements of the body!'

Suppose, O monks, that I have eaten to satisfaction and made an end of the duly appointed mid-day meal and that there still remains over some food which

must be thrown away. But now two monks draw near, completely worn out with hunger and weariness, and I say to them: 'Monks, I have ended the appointed meal but there is still some food left over. If you choose you may eat of it; if not, I will throw it out where it will do no harm to living things upon land or in water.' And suppose that one of the monks thinks thus within himself: 'The Blessed One has ended the appointed meal and some food remains which will be thrown away if we do not partake of it. But thus has it been said by the Blessed One: "Be ye to me heirs of the Truth; be not heirs of the body's necessities!" And this morsel of food belongs among the necessities of the body. How if I leave it alone and bearing my hunger and weariness, so pass the day and the night until the coming of to-morrow's mealtime!' and accordingly declines the food and endures his hunger and weariness until the next day. And suppose the second monk to think: 'The Blessed One has finished eating and there is food left that will only be thrown away if we do not eat it. How if I accept it, and, rid of my hunger and weariness, so pass the day and the night.' And accordingly partakes of that left-over food, and relieves his hunger and weariness while awaiting the coming of the morrow's appointed meal.

Now albeit the second monk may quite well eat and so relieve his distress, verily that first monk of mine is the worthier of the two, the more deserving of commendation; and why? Even because his conduct will long conduce to his contentment and quietude of mind, will long make for the wiping out of his imperfections, will establish him in his frugality and in his

fortitude. Wherefore, monks, be ye to me heirs of the Truth; be not heirs merely of the body's necessities! Out of compassion for you, I say once more: 'O that my disciples might make the Truth their heritage, not the beggarly requirements of the body!'

Having uttered these words, the Perfect One arose from His seat and entered His dwelling.

Then the venerable Sāriputta, not long after the Blessed One had gone, turned to his fellow-monks and asked: 'In what ways do the disciples of the lonely-dwelling Master fail to practise solitude? And in what ways do they verily practise it?'

'From far would we come to learn from the venerable Sāriputta the meaning of this very thing. Good were it verily, if the venerable Sāriputta would tell us how this matter appears to him.'

'Listen then, friends, and take my words to heart.'

'There are disciples of the lonely-dwelling Master who do not practise solitude. Those things which the Master has declared are to be avoided, they do not avoid, but are lax and luxurious, and loving company before all things, spurn the yoke of solitude. Hence it comes that three reproaches are brought against the elder, the middle-aged, and the younger monks. 'The Master lives withdrawn alone, but the disciples do not court solitude;' this is the first.

'Those things which the Master has declared are to be avoided they do not avoid;' this is the second. 'They are lax and luxurious, and loving company before all things, spurn the yoke of solitude;' this is the third. These are the three reproaches that bring shame upon the whole Brotherhood. In these three

ways do the disciples of the lonely-dwelling Master fail to practise solitude.

'And in what ways do the disciples of the lonely-dwelling Master practise solitude?

'There are disciples of the lonely-dwelling Master who court solitude; and what the Master has declared should be abandoned, that they abandon; and they do not revel in abundance of everything neither are they slack in their observance of the Rule. Society to them is a burden; their chief delight is in solitude. Hence there are three grounds for the good repute of the elder, the middle-aged, and the younger monks. 'The Master dwells withdrawn alone and the disciples seek solitude;' this is the first. 'What the Master has declared should be abandoned, that they abandon;' this is the second. 'They do not revel in abundance of everything, neither are they slack in their observance of the Rule. Society to them is a burden; their chief delight is in solitude;' this is the third. These are the three things that make for the good name of the whole Brotherhood. In these three ways do the disciples of the lonely-dwelling Master practise solitude.

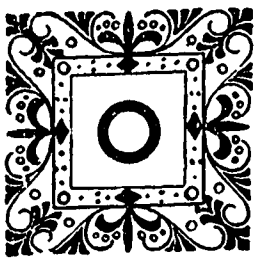
'And now friends, desires are evil and hatreds are evil; and for the getting rid of desires and hatreds there is a Middle Way, vision and knowledge bestowing, which leads to cessation, to insight, to the Supreme Awakening, to Nibbāna. And what is that Middle Way? It is even the Excellent Eightfold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Endeavour, Right Recollectedness, Right Concentration. Also, friends, wrath and enmity are evil, and hypocrisy and self-esteem, and envy and niggardliness, and deceit and cunning, and

obstinacy and clamorousness, and pride and conceit, and wildness and heedlessness, — all these are evil; and the Middle Way by which they may be overcome is even the Excellent Eightfold Path; for even this is that Middle Way, vision and knowledge bestowing, which leads to cessation and to insight, to the Supreme Awakening, to Nibbāna.'

So spake the venerable Sāriputta, rejoicing the hearts of all that heard his words.

IV.

Fear and Terror.



nce when the Blessed One was living near Sāvatthī, a Brahmin named Jāṇussoṇi came to see Him, and after the customary friendly greetings, said:

'The youth of noble lineage here, who, out of faith in the venerable Gotama have gone forth from home to homelessness, following the venerable Gotama; and holding the venerable Gotama in high esteem, have chosen Him for their Master, — these all accept the Teaching of the venerable Gotama?'

'Even so, Brahmin, even so! The young men of good family whom here thou seest, through faith in me have left their homes and vowed themselves to the homeless life. All these look to me for guidance. Holding me in high regard, they have undertaken to follow me and make my Teaching their rule of life.'

'Hard, O Gotama, it is to abide in the depths of the forest, in haunts remote from men; difficult to live apart, to find joy in dwelling alone! Oppressive, methinks, the lonely woods to the mind of the monk who does not win to concentration!'

'Thou hast said it, Brahmin, thou hast said it! And indeed, before complete enlightenment, whiles yet I was not attained to full awakening, being still only partly awake, I also thought: "How hard to live the life of the lonely forest-dweller, away from men in solitary places! How difficult to dwell aloof, to rejoice in solitude! Verily, the silent groves must bear heavy upon the monk who has not won to fixity of mind!"

'Then I said within myself: "All those ascetics and recluses who resort to hermitages far removed in the heart of the woods while they are yet unpurified in deeds, words, thoughts, and manner of life, — even because unpurified, they are seized with mortal fear and terror. And so likewise with those who withdraw to forest solitude while desirous and filled with ardent lusts and longings, or malevolent and evilly disposed of mind, or sunk in sloth and torpor, or of restless and unquiet thoughts, or wavering and full of doubts, or in trembling and dismay; or who retire themselves to hermit life in a spirit of self-exaltation and disparagement of others, or out of desire for gifts, honour, and reputation; or make retreat being indolent and apathetic, or careless and inattentive, or of an unsettled and wandering mind, or foolish and stupid; even because thus unpurified, they each and all are taken with mortal fear and terror. But I go to the solitary life of the forest, not being as these, but contrariwise, purified in deed, word, thought, and way of life; escaped from eager cravings, filled full with lovingkindness, free from sloth and torpor, serene of mind, delivered from every doubt, unafraid, not exalting myself and disparaging others, easily satisfied, strenuously aspiring, collected of mind, attained to concentration. Whatsoever

Noble Ones there be who dwell aloof in solitary places, thus purified, thus attained, — of such I can count myself one."

'And perceiving, Brahmin, that these purifications and attainments were mine, my joy in hermit life waxed great.

'But then I thought: "How if now, upon those notable nights, the nights of new moon and full moon and the eighth of the waxing and waning moon — how if I go forth to the lonely tombs in the woods, out under the trees, and abide the night through, in those places of horror and affright, so that I may know and experience this same fear and terror!"

'And in due season, on those particular nights of the new moon and the full moon and the waxing and waning quarters of the moon, I went out to the lonely woodland graves among the trees, and in those haunts of dread and all appalment, took up my abode for the night. And as I tarried there, a deer came by, a bird caused a twig to fall, and the wind set all the leaves whispering; and I thought: "Now it is coming — that fear and terror!" And then I said within myself: "But why should I stay still awaiting the certain coming of that fear? How if, as soon as that fear and terror takes shape and form, I meet and master the oncoming fear and terror!" And that fear and terror came as I walked to and fro; but I neither stood still, nor sat, nor lay down until, pacing to and fro, I had mastered that fear and terror. And that fear and terror came over me as I stood still; but I neither walked to and fro, nor sat, nor lay down until standing still, I had mastered that fear and terror. And that fear and terror came on me as I sat; but I neither lay down,

nor stood up, nor walked to and fro until sitting, I had mastered that fear and terror. And that fear and terror came over me as I lay down; but I neither sat up, nor stood up, nor paced to and fro until lying down, I had mastered that fear and terror.

'There are, Brahmin, many ascetics and Brahmins who hold: "Night is the same as day; day is the same as night!" But this I call a dwelling in delusion on the part of those ascetics and Brahmins. I say: "Day is day; night is night."

'Whoso can truthfully say of anyone, can in truth say also of me: "A being wholly free from delusion has appeared in the world for the good of the many, for the wellbeing of the many, out of compassion for the world, to the benefit and the welfare of gods and of men."

'And there, I tarried, earnest and undaunted, fully collected in mind, not distracted; with body brought into quietude, not agitated; with thoughts unified and fixed.

'And then, O Brahmin, having put away desire and all things evil, while still exercising cognition and reflection, in the joy and bliss that come of detachment, I abode in the attainment of the First High Ecstasy.

'Then, ceasing from cognition and reflection, in deep inward tranquillity the mind emerging sole, wholly ceased from cognition and reflection, — in the joy and bliss that come of concentration, I abode in the attainment of the Second High Ecstasy.

'Joyous now was I, freed from passion, evenminded; and, collected of mind, clearly conscious, in the body I tasted that bliss of which the Noble Ones tell: 'The man of even and collected mind is blest.' So abode I in the attainment of the Third High Ecstasy.

'Then, pleasure and pain left behind, with the fading away of all past joy and sorrow, in the painless, pleasureless, utter purity of a mind wholly calmed and collected, I abode in the attainment of the Fourth High Ecstasy.

'And with thought thus fixed, cleansed, purged, and stainless; clear of all dross, supple, serviceable, firm, and unswerving, I turned my mind towards the recollection and recognition of previous modes of existence. And I called to mind my various lots in former lives: first one life, then two lives, then three, then four, then five, ten, twenty, up to fifty lives; then an hundred lives; then a thousand lives; then an hundred thousand lives. Then I recalled the periods of many a world-arising; then the periods of many a world-destruction; then the periods of many a world-arising and world-destruction. "There was I. That was my name. To that family I belonged. This was my position. That was my occupation. Such and such the weal and woe that I experienced. Thus was my life's ending. Thence departing, there I came into existence anew. There now was I. This was now my name. To this family I belonged. This was my rank now. This was my occupation. Such and such the fresh weal and woe I underwent. Thus was now my life's ending. Departing once more, I came into existence again elsewhere." In such wise I remembered the characteristics and particulars of my varied lot in previous lives. And this, O Brahmin, in the first watch of the night, was the first knowledge to which I attained, ignorance banished, knowledge gained; darkness dispelled, light won; abiding there as one, diligent, earnest, resolute.

'And then I directed my thought towards the perception of the disappearing and reappearing of beings. With the Heavenly Eye, the purified, the superhuman, I beheld beings disappear and reappear, low and high, beautiful and ugly, happy and unhappy. I beheld beings reappear according to their deeds. "These precious beings, alas! are given to things evil in deeds, words, and thoughts. They revile the Noble Ones, hold perverted views; and following perverted ways, incur an evil lot. At the dissolution of the body, after death, they depart upon a sorry journey, downward to loss in the world of the hells. Those precious beings, however, are given to the good in deeds, words, and thoughts. They do not revile the Noble Ones; hold right views; and following righteous courses, earn a happy lot. At the break-up of the body, after death, they fare forth upon a happy journey and come to the heaven-world." This, O Brahmin, in the middle watch of the night, was the second knowledge to which I attained, abiding there as one, diligent, earnest, resolute.

'And then I directed my mind towards the perception of the destruction of the Banes. "Here is Suffering. Thus comes the Arising of Suffering. Thus comes the Cessation of Suffering. This is the Path that leads to the Cessation of Suffering. These are the Banes. Thus comes the Arising of the Banes. Thus comes the Cessation of the Banes. This is the Path that leads to the Cessation of the Banes." All this I comprehended according to the truth. And thus perceiving, thus beholding, my mind was released from the Bane of Desiring, from the Bane of Craving for Existence, from the Bane of Ignorance. "In being delivered lies deliverance!" this knowledge came to me. "Life is

lived out the holy goal achieved; done all that was to do; no more is this world for me!" This I fully comprehended. Such, Brahmin, in the last watch of the night, was the third knowledge to which I attained, ignorance banished, knowledge gained; darkness dispelled, light won; abiding there as one, diligent, earnest, resolute.

'And now, O Brahmin, it may be that thou thinkest: "Even to-day, the ascetic Gotama is not rid of desire, of hatred, of delusion; and for this reason resorts to lonely retreats in the depths of the forest. But verily thou oughtest not so to look at the matter. Two considerations are present to my mind, in retiring to the forest: my own wellbeing in this present life; and, compassion for those that shall come after me.'

'Compassion truly has the revered Gotama shown for those that shall come after Him, even as beseems an Exalted One, a Supremely Awakened One. Excellent, Lord Gotama! O most excellent! It is as if one set upright again what had been thrown down, uncovered what had been concealed, pointed out his road to one gone astray, or brought a lamp into a dark place so that all having eyes may see. Thus verily, has the revered Gotama, in many and diverse ways, made known the Teaching. And behold, I too take as my guide the venerable Gotama, and the Teaching, and the Company of the Taught. May the revered Gotama deign to look upon me as follower of His from this day henceforth, long as life shall last!'

V.

Free from Depravity.

Upon one occasion the venerable Sāriputta thus addressed the assembled monks:

'Four kinds of men, brothers, are to be found in the world. There is first, the man who is depraved and does not perceive in accordance with the fact: "In me is depravity." And there is the man who is depraved, but in accordance with the fact, recognises: "In me is depravity." Then there is the man who is free from depravity but does not know what is only the truth: "In me is no depravity." And lastly there is the man who is free from depravity and in full accordance with truth and fact, is aware: "In me is no depravity." But of the two men equally depraved, that one must be accounted the worse who fails to perceive the fact of his depravity; while the other who does perceive his own depravity must be declared the better of the twain. Moreover, of the two men both alike free from depravity, he who fails to perceive the fact must be deemed the inferior; while he who does perceive it must be held the superior.'

At these words, the venerable Mahāmoggallana turned to the venerable Sāriputta and said:

'But on what grounds, brother Sāriputta, should one of the equally depraved pair be deemed the worse and the other the better? And of the twain both alike free from depravity, why should one be held the inferior and the other the superior?'

'When, brother, a person is depraved and does not perceive the fact that he is depraved, it is not to be expected that he will rouse himself to resolve, struggle, put forth the effort needed to rid himself of his depravity; and so laden with Craving, Hatred, and Delusion, he will die in his depravity, his heart charged with impurities. Suppose that a man brings home from the market or the smith's, a brazen vessel all covered with dirt and stains, and never eats out of it, never cleans it, but instead throws it into a corner; in no long time this vessel would be dirtier than ever, become quite foul.'

'Surely it would, brother.'

'So likewise with the man who is depraved and fails to perceive that such is the case, — he will surely die in his depravity, his heart charged with impurity.

'But when a man depraved, perceives the fact of his depravity, — in such a case one may look to see the man exert his will, strive, labour with all his might to put away his depravity; so that, rid of Craving, Hatred, and Delusion, he will pass away free from depravity, his heart cleared of its impurities. Just as if a man bought a brass pot at the bazaar or at the maker's shop, all dirty and stained, and took it home with him and used it to eat his food from, and cleaned it, and did not throw it on the rubbish heap;

after a little while this pot would become quite clean and bright.'

'That it would, brother.'

'So also is it with the depraved person who perceives his depravity; he will pass away purged of his depravity, his heart cleansed of its impurities.

'As to the man who is free from depravity but who does not know that he is free from depravity, it is to be feared that he will give his mind to pondering upon the auspicious indications; and, so pondering, his mind will be quite overset with Craving; and hence, full of Craving, Hatred, and Delusion, he will die depraved, his heart laden with impurities. Somewhat as if a brazen vessel, bright and clean, were bought at the market or at the maker's shop, and its owner should never eat from it, never scour it, but should cast it aside; in a very short time this vessel would certainly become all dirty and dim.'

'It certainly would, brother.'

'In the same way, the man free from depravity, who does not know that he is free from depravity will die depraved, his heart laden with impurity.

'But as for the man who is free from depravity and in accordance with the fact is well aware: "I am free from depravity;" it may with confidence be expected that he will not dwell upon the auspicious indications; and, not dwelling upon the auspicious indications, his mind will not be overthrown by Craving; and so, void of Craving, void of Hatred, void of Delusion, he will pass away free from depravity, his heart clean of all impurity. Just as though a man should go to the bazaar or to the coppersmith's and there buy a brass pot, all clear and bright, and should

use it to eat his food from, should polish it, not fling it aside into a corner; of a surety this pot in a very little while would become still more clear, still more bright.'

'Surely it would, brother.'

'In like fashion also, the man who is free from depravity and is aware that he is free from depravity, — that man will pass away free from depravity, his heart clean of all impurity.

'Depravity, depravity, — such is the word said, brothers; and what is meant by this word *depravity?* The evil and pernicious inclinations of the desires, — that is what is meant by the word *depravity.*

'Thus for instance, should it happen that some such desire as this arises in any monk: "When I fall into fault, may the other monks not know of me: 'He has fallen into fault!'" And if it chance that the other monks do come to know of this monk that he has fallen into a fault, and he gets angry and is sore displeased, saying in his vexation: "They know of me, — the other monks, that I have fallen into fault," this anger, this vexation, — both are a depravity. Or perhaps a monk may have the desire: "When I go astray, let the elders rebuke me in private and not before the other monks!" And it may happen that he is rebuked not privily but in open assembly. Or a monk's desire may be: "When I commit an offence, may it be one I know who points it out to me, not some one I do not know!" And it may fall out that not one of his own circle but a stranger monk points out his offence to him. When such things happen, should the monk become angry and displeased, — such anger and displeasure are depravity. Or it may

be that a monk cherishes a longing like this: "O that the Teacher might expound the Doctrine to the monks in the course of converse with me, not while conversing with any other monk!" And it may happen that the Teacher expounds the Doctrine while conversing with some other monk and not with him. Or a monk's desire may run thus: "When the monks go to the village upon the begging-round, may they choose me and not any other monk to go in front!" And it may fall out that they choose some other monk and not him, to head their company. Or mayhap a monk may desire: "Let the finest rice, the best drink, the choicest of the food, and the chief seat be given to me, not to any other monk!" And it may chance that not he but some other monk receives the place of honour and the best of all that is going. Or a monk's wish may run: "May I and not any other monk eat to satisfaction of the best of the food!" And it may happen that not he but another is supplied with all he desires of the best of the food. Or perhaps such longing as these may arise in the heart of a monk: "When the monks visit the grove, may it be I and not any other monk who shall preach the Doctrine to them!" Or perhaps: "When the nuns go out to the grove, may it be mine, not another's to expound the Teaching to them!" Or: "When the lay-folk male and female, come to the grove, may I, not another be chosen to lay the Law before them!" And it may happen that not he but some other monk is called upon to expound the Doctrine to the monks or the nuns or the lay-folk. Or a monk may perhaps have such desires as these: "Me, not any other, may the monks hold in honour and esteem, respect and

reverence!" "Me and not any other monk may the nuns hold in honour and venerate!" "Me and not another may the lay-folk esteem and reverence!" And it may happen that the monks, or the nuns, or the lay-folk may hold in honour and esteem, may respect and reverence not him but some other of the monks. Or finally, a monk's desire may be: "May I and not any other monk be given a good robe! May I and not any other monk be given a fine dwelling! May I and not any other monk be given nice nourishment! May I and not any other monk be given choice medicines!" And it may happen that the good robe, the fine dwelling, the nice nourishment, the choice medicines are given not to him but to some other monk. In each of these events, should the monk become angry and displeased, saying: "To another has been granted that which I craved, not to me;" — in each and every case, such anger and such displeasure is a depravity.

'But in whatsoever monk it is plainly to be seen and heard that these evil and pernicious inclinations of desire are not subdued, though he should be a lonely-living hermit of the forest, a mute beggar seeking his food from door to door, with dirty rags for his only clothing, yet will he not receive the homage and esteem, the respect and reverence of his fellow-disciples: and why? Even because it is evident to eye and ear that the evil, pernicious motions of his desires remain unsubdued. Suppose that a bright and shining brazen pot is brought from the market or the smith's shop and its owner goes and fills it with snake or dog or human carrion, covers it with another vessel, and has it carried into the market-place. And

there, someone spying it, says: "Why friend, what is that you have hidden there?" and lifts off the cover and looks in. At the very sight thereof he would be seized with aversion, with loathing, with disgust, for even the hungry might well lose the desire to eat, let alone the Satisfied. In like manner the monk in whom the evil, pernicious motions of desire have not been overcome, will not receive the respect and homage of his fellow-disciples, even because his evil desires have not been overcome.

'But that monk in whom the evil and pernicious motions of desire are no more to be found, even though he should only be a wanderer in layman's attire, lodging on the outskirts of villages, — him his fellow-disciples will honour and esteem, respect and reverence: and why? Even because it is manifest to eye and ear alike, that the venerable one has subjugated all the evil and pernicious motions of desire. It is as if a brazen pot, clean and bright, were brought from the bazaar or the maker's work-shop, and its owner caused it to be filled with all manner of tasty messes of choicest rice and gravy and sauces, and having covered it with another dish, took it into the market-place. And there one should say to him: "Well friend, what is that you have got there, all covered up?" And he should lift off the covering vessel and look in. Upon sighting the contents, he would be highly pleased and delighted and attracted; for even the sated might well be taken with desire to eat, let alone the hungry. So is it with that monk in whom the evil and pernicious motions of desire are all subdued. Such an one, though a wandering dweller in village outhouses, clad only in the garb of

a layman, — yet will he receive the honour and esteem, the respect and reverence of all his fellow-disciples: and why? Even because the evil and pernicious motions of desire are seen and known to have all been overcome by the venerable one.'

Here the venerable Mahāmoggallana, turning to the venerable Sāriputta, said:

'An illustration occurs to my mind.'

'An illustration occurs to thy mind, brother?'

'One morning, when I was living on the hills outside Rājagāha, after duly attiring myself, I took alms-bowl and mantle, and went down to the city to go my usual begging-round. And it chanced that at this very hour, Samiti the waggon-builder's apprentice was working at the wheel of a chariot, and Paṇḍuputta the naked ascetic, that had formerly been a cartwright himself, stood by and watched him. And as Paṇḍuputta stood there, this thought passed through his mind: "O that this waggon-builder's assistant Samiti might plane away from his wheel this hollow, that crook, yonder knot, so that, rid of hollow, crook, and knot, the wheel may be of clean wood all through." And whilst this idea passed repeatedly through his mind, Samiti the cartwright kept planing away from his wheel, hollow after hollow, crook after crook, knot after knot. Then Paṇḍuputta all at once sent forth the joyous cry: "Methinks by knowledge he planes away from the heart!" Similarly there are people who, doubting, out of necessity not out of faith, go forth from home to homelessness, crafty, deceitful, ostentatious, boastful braggarts, idle gossips and retailers of small talk, heedless guardians of the doors of the senses, intemperate in their eating, not given to

watchfulness, indifferent to discipline, remiss in training themselves, luxurious, lax seeking society above all things, rejecting solitude as a burden, slack, unenergetic, witless and confused, unstable, distracted of mind, foolish and stupid. These the venerable Sāriputta, by his exposition of the Doctrine, has, as it were by knowledge, pared away from the heart. And there are young men of good family who out of faith forsake their homes and vow themselves to the homeless life, not hipocrites nor dissemblers, unassuming, neither boasters nor gossips but good guardians of the doors of the senses, moderate in their eating, devoted to watchfulness, desirous of discipline, zealous in training themselves neither lax nor luxurious, shunning the bondage of company, loving solitude above all things, resolute, stout-hearted, possessing insight, clear-headed, steadfast, of collected and unified mind, wise and intelligent. To such as these the venerable Sāriputta's exposition of the Doctrine is, as it were, meat and drink to ear and heart alike. Well and truly has the venerable brother incited his fellow-disciples to put away the evil, establishing them in the good.'

Thus did these two Wise Ones take mutual delight in each other's excellent discourse.

VI.

Wishes.

Fulfilling the precepts of virtue, O monks, abide in the faithful observance of your Rule! Disciplined and subdued by observance of the Rule, be ye perfect in all your walks and ways! On your guard against the slightest fault, train yourselves in that training to which you have solemnly pledged yourselves!

If a monk should wish: 'Let me be dear to my fellow-disciples, well-pleasing in their eyes; let me stand high in their esteem!' then let him practise in their fulness the precepts of good, give himself to the quieting of his own mind, resist not the on-coming of ecstasy, aim at possession of insight, devote himself to the solitary life!

Or if the desire of the monk should be: 'May I receive robes, food, medicines, and dwellings!' —

'May those who provide me with the robes, the food, the medicines, the dwelling-places of which I make use, have abundant fruit of their doing, reap rich reward from their deed!' —

'May my kinsfolk and relations departed, who

passed away established in the Faith, thinking upon me thereby inherit rich and abundant reward!' —

'May I be master of discontent; may discontent never obtain the mastery of me! The discontent that already has arisen, may I victoriously subdue, remaining conqueror!' —

'Let me overcome fear and apprehension; let not fear and apprehension overcome me! Such fear and apprehension, as already may have arisen, let me banish from me and abide the victor!' —

'Longing therefore, may I without trouble or difficulty attain to the Four High Ecstasies, the beyond thought, the bliss-bestowing even in this present life!' —

'Those excelling freedoms, transcending all that is formed, may I experience here while in the body!' —

'Having destroyed the three fetters, may I attain to the state that is called 'Entered the Stream', being certain of deliverance from destruction, assured of obtaining final Enlightenment!' —

'Having destroyed the three fetters, weakened the might of Craving and of Hatred and of Delusion, may I attain to the state that is called 'Once returning', so that, coming back to the world only once again, I may make a final end of suffering!' —

'Making an end of the five lower fetters, may I attain to be born in realms supernal, and, from that state expiring, return no more to the world of men!' —

'May I obtain successively such various magical powers, as, being single, to appear manifold of form; and having been manifold, again to become single of form; miraculously to appear and disappear in any place; to be able to pass through walls, barriers and rocks, as if through air; to be able to sink into and rise out of the ground as if it were water; to travel

on water as if upon dry land; to make of the air my couch like the winged bird; in the greatness of magical power and might, to hold and handle the very sun and moon, wielding my body at will even up to the world of Brahma!' —

'With the Heavenly Hearing, the purified, the superhuman, may I be able to hear both kinds of sounds, the heavenly as well as the earthly, the distant as well as the near!' —

'Penetrating with my mind, and beholding the inmost hearts of other beings, of other men, may I perceive in their actual condition the minds that are given to Craving, or to Hatred, or to Delusion, as well as those that are free from Craving, free from Hatred, free from Delusion! May I perceive, as they truly are, the mind that is collected and the mind that is distracted; the mind that is lofty and the mind that is low; the mind that is noble and the mind that is base; the tranquillised mind and the untranquillised mind; the emancipated mind and the unemancipated mind!' —

'May I recover the memory of my many varied previous existences! May I remember the epochs of many world-arisings and world-destructions, with all their particulars and details!' —

'With the Heavenly Eye, the purified, the superhuman, may I behold how beings disappear and reappear according to their deeds; how these descend to the hell-worlds, how those ascend to the heaven-worlds!' —

'Being rid of the Banes, having overcome all Bane, now in this present life may I realise and know for myself the perfect deliverance of the mind, the deliverance that is through wisdom!'

If a monk should cherish wishes such as these, then let him aim at perfection in virtue; let him labour for inward quietude of mind, withstand not the approach of ecstasy, strive after penetration, betake himself to solitude!

Keeping the precepts of good, dwell, O monks, in the faithful observance of your Rule! Subdued and held in restraint by adherence to the Rule, be blameless in all your comings and goings, shrinking with dread from even the least defect, practising faithfully the Practice to which you have vowed yourselves!

Already this has been said; and because of the foregoing has it been said.

So spake the Blessed One.

VII.

The parable of the cloth.

Thus spake the Blessed One.

If, O monks, a dyer should take a cloth that is soiled and covered with stains, and dip it in this or the other colouring liquid, in blue, yellow, red, or pink dye, a dirty and impure tint would be the result; and why? Even because the cloth was not clean. In like manner also, O monks, an evil outcome only is to be looked for from an impure mind.

But if the dyer should take some cloth that is pure and clean, and dip it in some one colour or another, the result will be a good, pure tint; and why? Even because the cloth was clean cloth. In the self-same way, a good outcome may be expected from a mind that is pure.

And what, monks, are the impurities of the mind?

Covetousness and vicious craving, ill-will, anger, enmity, dissimulation, jealousy, mean grasping, deceit, cunning, obstinacy, clamorousness, conceit, arrogance, vainglory, heedlessness, — all these are impurities of the mind.

Now when a monk has perceived that these are impurities of the mind, he sets about to rid himself of them; and having got rid of each and all of them, covetousness and vicious craving, ill-will, anger and enmity, dissimulation, jealousy and mean grasping, deceit and cunning, obstinacy and clamorousness, conceit, arrogance and vainglory and heedlessness, he comes to put his whole confidence in the Awakened One, thus:

'This is the Holy One, the Exalted One, the Supremely Awakened One, the Perfected in Knowledge and in Conduct, the Auspicious, the World-knower, the incomparable Guide of those who wish to be guided, the Teacher of gods and of men, the Awakened One, the Holy One.'

And he comes to put his whole confidence in the Doctrine: 'This is the Doctrine well proclaimed by the Holy One, bestowing benefit in this present life, ever timely, inviting, propitious; to be understood by the wise, each for himself.'

And he comes to put his whole confidence in the Order, 'Good of conduct, upright of conduct, wise of conduct, dutiful of conduct is the Order of Disciples of the Holy One, — namely, the four pairs of men, the eight kinds of individuals. And this Brotherhood of Disciples of the Holy One is worthy of offerings and hospitality, worthy of gifts and reverential salutation, for it is the richest merit-producing field in the world.'

And he abandons self-regarding ends, empties himself of them, frees himself from them, renounces and rejects them.

'I have put all my trust in the Awakened One, and in the Doctrine, and in the Order,' he says; 'self-

regarding ends I have utterly abandoned and cast aside. And so he wins to comprehension of the pith of the matter, to comprehension of the Teaching, and to the joy that comes of such comprehension. From this joy lofty enthusiasm is born. The bodily frame of him who is full of lofty enthusiasm becomes quieted. He of quieted body is at ease. Whoso is at ease, his mind attains to collectedness and calmness.

Just as a cloth that is soiled and covered with stains, when washed in clear water, becomes pure and clean; or just as fine gold, being passed through a furnace, comes out refined and clear; so also the monk to whom belongs such virtue, such understanding, such wisdom, may partake of food that has been prepared from rice, with choice condiments and sauces of various sorts, and no harm will come to him from the same.

His heart overflowing with Lovingkindness, he abides, raying forth Lovingkindness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus, all around. Everywhere, into all places the wide world over, his heart overflowing with Lovingkindness streams forth ample, expanded, limitless, free from enmity, free from all ill-will.

His heart overflowing with Compassion, he abides, raying forth Compassion towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus, all around. Everywhere, into all places the wide world over, his heart overflowing with Compassion streams forth ample, expanded, limitless, free from enmity, free from all ill-will.

His heart overflowing with Sympathetic Gladness, he

abides, raying forth Sympathetic Gladness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus, all around. Everywhere, into all places the wide world over, his heart overflowing with Sympathetic Gladness streams forth ample, expanded, limitless, free from enmity, free from all ill-will.

His heart overflowing with Even-mindedness, he abides, raying forth Even-mindedness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus, all around. Everywhere, into all places the wide world over, his heart overflowing with Even-mindedness streams forth ample, expanded, limitless, free from enmity, free from all ill-will.

'Thus is it!' he understands; there is a lower and there is a higher; and beyond this sensuous sphere, Deliverance!'

And thus knowing, thus perceiving, his mind is delivered from the Bane of Sensual Craving, from the Bane of Craving for Existence, from the Bane of Ignorance.

Now at this time the Brahmin Sundarika Bhāradvāja was seated not far from the Blessed One. And Sundarika Bhāradvāja, turning to the Blessed One, said:

'Does the honoured Gótama go to the Bāhukā river to bathe?'

'Why to the Bāhukā, Brahmin? What is there about the Bāhukā?'

'The Bāhukā, it is commonly believed, works deliverance. People say that the Bāhukā is a very holy river. In the waters of the Bāhukā, men can wash away the evil deeds that they have done.'

Then the Blessed One addressed Sundarika Bhāradvāja, the Brahmin, in these verses: —

'The Bāhukā, the Adhikā,
The Gayā, the Sundarika,
Sarassatī or Payāga,
The flowing stream Bāhumatī,
Can never wash one blackness white,
Though, witless, one should wash for aye.

Of what avail Sundarika's proud flow,
Payāga's flood, the waves of Bāhukā?
The man of enmity and evil deeds,
Remains uncleansed of all his soil and guilt.

Upon the pure smiles constant May,
The pure keep endless holy day;
The pure, by actions pure confest,
Their every offering is blest.

Here, Brahmin, bathe where bathing cleansing gives,
And make thee refuge sure of all that lives.

If clean thy tongue from lying speech,
If living thing thou dost not harm,
Tak'st nothing that is not thine own,
Faithful of heart, as free of hand,
What should'st thou do at far Gayā?
Gayā to thee is just a well!'

Then the Brahmin exclaimed: 'Excellent, O Gotama, and again excellent! I too put my trust in the venerable Gotama, and in the Doctrine, and in the Company of the Disciplehood. May the venerable Gotama be pleased to accept me as his follower, and to bestow upon me the consecration of the Order!'

And the Brahmin Sundarika Bhāradvāja was

accepted by the Blessed One, and received into the Order of the Disciples.

And not long had that venerable one been in the Order, when, dwelling alone and apart, untiring, resolute, strenuous, he speedily knew for himself, realised and attained in this present body to that ultimate object of the Holy Life, for sake of which noble youths withdraw from home to homelessness. Perfectly he understood: 'All birth is ended, the holy life lived out, done that which was to do; no more is this world for me!' And so the venerable Sundarika Bhāradvāja became yet another of the number of the Holy Ones.

VIII.

Effacement.

One afternoon, when the venerable Mahacunda had arisen from his solitary meditations, he betook himself where was the Blessed One, and after paying due homage of reverence to the Blessed One, took his seat respectfully on one side. Thus seated, the venerable Mahacunda asked of the Blessed One the following question:

'Inasmuch as many and various opinions, Lord, are current in the world, having to do with considerations touching the self, with considerations touching the world, does a monk, O Master, indeed require to reflect upon the beginning, in order to reject these views, in order to be rid of them?'

Thus spake the Blessed One:

Inasmuch as all kinds of views are to be found in the world connected with doctrines about the self, with doctrines about the world, wheresoever such views may make their appearance, come forward, claim attention, this judgment, agreeable with fact and in consonance with the highest wisdom, holds good:

'This belongs not to me. This am I not. This is no self of mine.' Thus are these opinions to be got rid of, thus are these views to be put from you.

But Cunda, it may be that some monk, separated from desire and all unwholesome things, in the bliss that is born of seclusion, may attain, mentally active, to the First High Ecstasy, and then may think within himself: 'Now am I seized of effacement!'

Or it may happen that the monk, after the stilling of mental activity, at peace within himself, mind harmonised, in the bliss that comes of concentration, may attain to the Second High Ecstasy, and think: 'Now am I possessed of effacement!'

Or perhaps the monk, serene, free from passion, bathed in joy, collected, and clear of mind, may experience in the body that bliss of which the Noble Ones say: 'The man of even and collected mind is blest!' and thus may attain to the Third High Ecstasy, and again may imagine: 'Now is effacement mine!'

Or, it may be that, having abandoned pleasure and pain, with the passing from him of former joy and sorrow, the monk, even-minded, collected, purified, may attain to the Fourth High Ecstasy, and may say within himself: 'Now I have achieved effacement!'

But Cunda, in the discipline of the Noble One these states are not called 'effacement'. In the discipline of the Noble One, these states are called 'visibly present wellbeing'.

Or again Cunda, it may chance that, rising entirely above perceptions of form and all reflex-perceptions, with the dying away of perceptions of difference, the monk, dwelling on the thought: 'Boundless is space!' may reach the domain of unbounded space.

Or, having entirely risen above the sphere of unbounded space, with the thought: 'Limitless is consciousness!' he may perhaps reach the domain of unlimited consciousness.

Or, wholly gone beyond the sphere of unlimited consciousness, with the thought 'Anything there is not!' he may perhaps arrive at the domain of nothingness.

Or, passing completely beyond the sphere of nothingness, mayhap he comes where is neither perception nor yet non-perception.

And in each of these cases, the monk may imagine within himself: 'Now am I arrived at effacement!' But Cunda, these states are not called 'effacement' in the Discipline of the Noble One. In the Discipline of the Noble One, these states are called 'happy repose'.

Thus, however, O Cunda, is effacement to be practised. Others may do hurt and harm, but we shall dwell in harmlessness. Others may destroy life, but we shall withhold from all slaughter. Others may take what has not been given, but we shall abstain from theft. Others may live unchastely, but we shall live a life of chastity. Others may lie, but we shall shun lying. Others may talk slanderously, but we shall keep our tongues from slander. Others may talk unkindly, but we shall refrain from unkind speech. Others may chatter idly, but we shall abstain from frivolous talk. Others may be covetous, we however shall keep from covetousness. Others may be malevolent, we however shall practise benevolence. Others may be given to wrong understanding, we however shall cultivate right understanding. Others may be given to wrong-mindedness, we however shall cultivate right-mindedness. Others may be given to wrong speech, we however shall practise right speech,

Others may be given to wrong action, we however shall practise right action. Others may be given to wrong livelihood, we however shall practise right livelihood. Others may give themselves to wrong endeavour, we however shall cultivate right endeavour. Others may be given to wrong recollectedness, we however shall cultivate right recollectedness. Others may be given to wrong concentration, we however shall cultivate right concentration. Others may be given to false wisdom, we however shall devote ourselves to true wisdom. Others may follow false deliverance, we however shall pursue right deliverance. Others may be possessed by sloth and dulness, we however shall remain active and alert. Others may be puffed up, we however shall be humble. Others may waver and hesitate, we however shall have done with all doubt. Others may become angered, we however shall abide in meekness. Others may be at enmity, we however shall be at peace. Others may dissemble, but we shall be straightforward. Others may be guilty of envy, we however shall dwell contented. Others may give way to jealousy, we however shall put jealousy far from us. Others may be niggardly, we however shall be open-handed. Others may be cunning, but we shall be frank and free. Others may practise deceit, we however shall shun deceit. Others may be stubborn, but we shall be docile. Others may be conceited, but we shall abide in lowliness. Others may be unruly, we however shall be submissive. Others may be on friendly terms with evil-doers, we however shall cultivate the friendship of the good. Others may be indifferent, we however shall be in earnest. Others may entertain distrust, we however shall cherish confidence. Others

may be shameless, but we shall be modest. Others may be unscrupulous, we however shall be conscientious. Others may be ill-informed, we however shall be well-informed. Others may be slack and feeble, we however shall be strenuous and energetic. Others may be forgetful, we however shall abide recollected. Others may be foolish, we however shall cultivate wisdom. Others may be taken up with what is immediately before their eyes, may seize it with avidity, only with difficulty let it go; we however shall not be affected only by what is immediately before our eyes, shall not eagerly grasp at it, shall let it go with ease.

These are the ways, O Cunda, in which effacement is to be practised.

And the engendering in the mind of thoughts that are good, — this, Cunda, I say, is the all-important thing; what then of the precepts applying to speech and action? Wherefore, Cunda, these resolves are to be brought to birth in the mind.

We shall live a life of harmlessness. We shall not kill, steal, lie, or commit unchastity. We shall not lend our tongues to slander, unkind words, or to frivolity. We shall put covetousness and malevolence far from us. We shall cultivate right understanding, right mindedness, right speech, right action, right livelihood, right endeavour, right recollectedness, right concentration, right wisdom, right deliverance. We shall be active, humble, unwavering, meek, peaceable, honest, contented, mild, liberal, frank, truthful, docile, lowly and submissive. We shall seek friendship with the good. We shall be earnest, resolved, modest, conscientious, well-informed, and energetic. We shall cherish collectedness of mind, cultivate wisdom, and,

unaffected by the things of the present moment, refrain from clutching at them, lightly let them pass.

All these resolves, O Cunda, are to be brought to birth in the mind.

It is, Cunda, as if there were an uneven road, and another and a level road passed round it; as if there were a rugged landing-place, and another and a level landing-place led past it. In like manner the worker of harm may pass round upon the path of harmlessness; and so with the slayer, the thief, the unchaste person, the liar, the slanderer, the backbiter, the gossip, the greedy person, the evil-minded person, — each may pass round upon the pathway of the opposite virtue. The man given to understanding, mindedness, speech, action, livelihood, endeavour, recollectedness, concentration, wisdom, or deliverance that are wrong, may pass round by the road of right conduct, right mind-control, right wisdom, right deliverance. The slothful, the vacillating, the wrathful, the quarrelsome, the hypocritical, the jealous, the envious, the stingy, the crafty, the insincere, the stubborn, the egotistic, the violent, — all may pass round upon the pathway of the opposite good quality. The man who frequents bad company, the heedless, the lacking in confidence, the impudent, the unprincipled, the uncultured, the inert, the distracted, the falsely wise, the person who is impressed by the things of the moment, lays fast hold of them, is loath to let them go from him, — all these may pass round upon the roadway of companionship with the good, of heedfulness, confidence and so forth, — upon the path of restraint and renunciation.

Just as all evil courses whatsoever lead to a lower stage of being, and just as all good courses lead to

a higher stage of being, — so, Cunda, the cruel, the murderer, the thievish, the lascivious, the lying, the person in whatsoever way depraved and faulty, may win to a higher stage of being by practising kindliness, by ceasing from killing and stealing, by purity, by truth, by putting away depravity and cherishing faultlessness, by self-control, by abnegation.

But Cunda, that one who himself is in the mire should pull out of the mire another sunk therein, — this, verily, is an unheard-of thing. But that one, himself clear of the slough, should be able to lift out of the slough another foundered therein, — such a thing may well be. And that one who himself is not subdued, not disciplined, has not attained to the Extinction of Delusion, should cause others to become subdued, and disciplined, to attain to the Extinction of Delusion, — such a thing has never been known. But that one, himself controlled, trained, delivered from delusion, should lead others to become controlled and trained, lead them to Deliverance from Delusion, — such a thing may very well be.

Similarly, Cunda, those sunk in all manner of guilt and corruption, — murderers, thieves, liars, and the like, the envious, the malignant, the craving, — all may attain to complete deliverance from Delusion by means of innocence and stainlessness and detachment.

Thus, Cunda, have I pointed out to you the method of effacement, the method of engendering good states of mind, the method of passing round, the method of the higher stages of existence, the method of complete deliverance from Delusion.

All that a teacher should do for his pupils, desiring their welfare, filled with pity and compassion

for them, — that have I done for you. Here are sheltered woodland places, here are haunts of solitude! Devote yourself to meditation, Cunda! Be not neglectful, that later you may not have to repent you! Heed this, our admonition to you!

So spake the Blessed One. And the heart of Cunda rejoiced at the words the Blessed One spake.

IX.

Right Understanding.

Upon one occasion, the venerable Sāriputta, addressing the monks, said:

'"Right Understanding, Right Understanding", they say, friends; but in how far, is a holy disciple possessed of Right Understanding, of a just comprehension? In how far is he arrived at a full and settled faith in the Doctrine, is he confirmed in the Good Way?'

'From far should we come to see the venerable Sāriputta and to learn from him the meaning of these words. Good were it, verily, that the meaning of these words should be made clear by the venerable Sāriputta. The monks will listen to the venerable Sāriputta and bear in mind that which he says.'

'Hearken, then, and give good heed to my words!'

'Even so!' replied the monks.

'The venerable Sāriputta spake as follows:

'In so far as the holy disciple knows Evil and the Root of Evil, knows Good and the Root of Good, — to that extent is the holy disciple possessed of Right Understanding, of just comprehension, is he

endowed with full faith in the Teaching, established in the Good Way.

'But what is Evil? And what is the Root of Evil? What is Good? What the Root of Good?

'To kill is evil. To steal is evil. To have unlawful sexual intercourse is evil. To speak falsely is evil. To spread scandal is evil. To speak harshly is evil. To talk frivolously is evil. To covet is evil. To cherish ill-will is evil. To entertain erroneous views is evil. This, friends, is what is called Evil.

'And what is the Root of Evil? Desiring is the root of evil. Hating is the root of evil. Delusion is the root of evil. This, friends, is called the Root of Evil.

'And what, friends, is Good?

'To abstain from killing is good. To abstain from theft is good. To abstain from unlawful sexual intercourse is good. To abstain from false speech is good. To abstain from scandal is good. To abstain from harsh speech is good. To abstain from frivolous talk is good. To be free from covetousness is good. To be free from ill-will is good. Right Understanding is good. This, friends, is what is called Good.

'And what is the Root of Good? Selflessness is the root of good. Love is the root of good. Wisdom is the root of good. This, friends, is called the Root of Good.

'And in so far as the holy disciple thus knows Evil and the Root of Evil, thus knows Good and the Root of Good, putting away all inclination towards craving, subduing each rising motion of anger, eradicating every tendency towards the vain notion, 'I am', leaving ignorance behind and attaining unto knowledge, — so doing, the holy disciple makes an end of

suffering even in this present life. Thus far, friends, is the holy disciple possessed of Right Understanding, of just comprehension. Thus far is he arrived at a full and settled faith in the Doctrine, is he confirmed in the Good Way.'

'Well spoken, friend!' said the monks approvingly, pleased with the words of the venerable Sāriputta. And they put the further question to the venerable Sāriputta, asking: 'Is there not, friend, another way wherein the holy disciple is possessed of Right Understanding, just comprehension, is confirmed in his faith in the Doctrine and in the Good Way?'

'There is, friends. In so far as the holy disciple knows Nutriment, and the Arising of Nutriment, and the Ceasing of Nutriment, and the Way that leads to the Ceasing of Nutriment, — in so far is the holy disciple possessed of Right Understanding, just comprehension, faith in the Teaching, faith in the Good Way.

'But what is Nutriment? And what is the Arising of Nutriment? What is the Ceasing of Nutriment? What the Way that leads to the Ceasing of Nutriment?

'Four in number are the Nutriments of beings, for the maintenance of the already born, for the furtherance of the yet to be born. And what are these Four Nutriments? First: physical food, gross or subtle; second: contact; third: volition; fourth: consciousness. Through the Arising of the Craving for Existence comes the Arising of Nutriment. Through the Ceasing of the Craving for Existence comes the Ceasing of Nutriment. And the Way that leads to the Ceasing of Nutriment is even the Excellent Eightfold Path, the Path namely of Right Understanding, Right Minded-

ness, Right Speech, Right Action, Right Living, Right Effort, Right Recollectedness, and Right Concentration.

'In so far as the holy disciple thus knows Nutriment, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of suffering, to that extent is he possessed of a right understanding.'

'Well spoken, friend!' said the monks, delighted; but again they put the question to the venerable Sāriputta: 'Is there not another way wherein the holy disciple is possessed of Right Understanding, just comprehension, faith in the Teaching and in the Good Way?'

'There is, friends. In so far as the holy disciple knows Suffering, and the Arising of Suffering, and the Ceasing of Suffering, and the Way that leads to the Ceasing of Suffering, — in so far is the holy disciple possessed of Right Understanding, of just comprehension; in so far is he confirmed in his faith in the Doctrine, established in the Good Way.

'But what is Suffering? And what is the Arising of Suffering? What is the Ceasing of Suffering? What the Way that leads to the Ceasing of Suffering?

'Birth is Suffering. Old age is Suffering. Disease is Suffering. Death is Suffering. Sorrow, lamentation, pain, grief, and despair are Suffering. Not to get what one desires is Suffering. In short: the Five Bases of Attachment are Suffering. This, friends, is what is called Suffering.

'And what is the Arising of Suffering? It is the Craving that leads to renewed birth, bound up with the passion for pleasure; now here, now there rejoicing in delight. It is Sensual Craving, the Craving for Individual Existence, and the Craving for Present

Wellbeing. This, friends, is called the Arising of Suffering.

'And what is the Ceasing of Suffering? It is the entire and complete Ceasing of this same Craving; the abandoning and forsaking it, the getting free from it, the breaking loose from it. This is called the Ceasing of Suffering.

'And what is the Way that leads to the Ceasing of Suffering? The Way that leads to the Ceasing of Suffering is even the Excellent Eightfold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Recollectedness, and Right Concentration.

'In so far as the holy disciple thus knows Suffering, its Arising, its Ceasing and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'Well spoken, friend!' again exclaimed the monks, pleased with the words of the venerable Sāriputta. But once more they put the question: 'Is there not another way still wherein the holy disciple is possessed of Right Understanding?'

'There is, friends. In so far as the holy disciple knows Decay and Death, and the Arising of Decay and Death, and the Ceasing of Decay and Death, and the Way that leads to the Ceasing of Decay and Death, — in so far is the holy disciple possessed of Right Understanding, of just comprehension, of full faith in the Doctrine, being firmly established in the Good Way.

'But what is Decay and Death? And what is the Arising of Decay and Death? What is the Ceasing

of Decay and Death? What the Way that leads to the Ceasing of Decay and Death?

'The maturity and decay of this or that being, belonging to this or the other order of beings; the becoming feeble and wrinkled and grey; the waning away of the life-forces; the ripening and decline of the powers of sense; — this, friends, is called Decay. The departure, the passing of this or that being out of this or that order of beings; the dissolution, vanishing, death, completion of the term of life of such a being; the disruption of the Elements of Existence, the putrefaction of the corpse; — this, friends, is called Death. Such is Decay; such is Death; and this is called Decay and Death. Through the Arising of Birth comes the Arising of Decay and Death. Through the Ceasing of Birth comes the Ceasing of Decay and Death. And the Way that leads to the Ceasing of Decay and Death is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Decay and Death, their Arising, their Ceasing, and the Way that leads to the their Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Birth, and the Arising of Birth, and the Ceasing of Birth, and the Way that leads to the Ceasing of Birth, — in so far is the holy disciple possessed of Right Understanding.'

'But what is Birth? And what is the Arising of Birth? What is the Ceasing of Birth? What the Way that leads to the Ceasing of Birth?

'The conception, germination, and parturition of this or that being belonging to this or that order of

beings; the beginning of a fresh term of life, the visible appearing of the Elements of Existence, the arising of sense-activity; this, friends, is called Birth. Through the Arising of Existence comes the Arising of Birth. Through the Ceasing of Existence comes the Ceasing of Birth. And the Way that leads to the Ceasing of Birth is even the Excellent Eightfold Path.

'In so far as the holy disciple thus knows Birth, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Existence, and the Arising of Existence, and the Ceasing of Existence, and the Way that leads to the Ceasing of Existence, — in so far is the holy disciple possessed of a right understanding.'

'But what is Existence? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?'

'Of Existence, friends, there are three kinds: existence in a world of sense, existence in a form world, and existence in a formless world. Through the Arising of Attachment comes the Arising of Existence. Through the Ceasing of Attachment comes the Ceasing of Existence. And the Way that leads to the Ceasing of Existence is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Existence, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Attachment,

and the Arising of Attachment, and the Ceasing of Attachment, and the Way that leads to the Ceasing of Attachment, — in so far is he possessed of a right understanding.'

'But what is Attachment? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?'

'Of Attachment, friends, there are four kinds: attachment to sensual enjoyment, attachment to opinions, attachment to ceremonial observances, and attachment to the belief in self. Through the Arising of Craving comes the Arising of Attachment. Through the Ceasing of Craving comes the Ceasing of Attachment. And the Way that leads to the *Ceasing of Attachment is* even the Excellent Eightfold Path.

'In so far as the holy disciple thus knows Attachment, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Craving, and the Arising of Craving, and the Ceasing of Craving, and the Way that leads to the Ceasing of Craving, — in so far is he possessed of a right understanding.'

'But what is Craving? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?

'Of Craving, friends, there are six kinds: The craving for forms, the craving for sounds, the craving for odours, the craving for tastes, the craving for bodily contacts, and the craving for ideas. Through the Arising of Sensation comes the Arising of Craving. Through the Ceasing of Sensation comes the Ceasing of Craving. And the Way that leads to the Ceasing of Craving is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Craving, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Sensation, and the Arising of Sensation, and the Ceasing of Sensation, and the Way that leads to the Ceasing of Sensation, — in so far is he possessed of a right understanding.'

'But what is Sensation? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?'

'Of Sensation, friends, there are six kinds: the sensation that is born of visual contacts, the sensation that is born of auditory contacts, the sensation born of olfactory contacts, the sensation born of gustatory contacts, that born of tactual contacts, and that born of mental contacts. Through the Arising of Contact comes the Arising of Sensation. Through the Ceasing of Contact comes the Ceasing of Sensation. And the Way that leads to the Ceasing of Sensation is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Sensation, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Contact, and the Arising of Contact, and the Ceasing of Contact, and the Way that leads to the Ceasing of Contact, — in so far is he possessed of a right understanding.'

'But what is Contact? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?'

'Of Contact, friends, there are six kinds: seeing, hearing, smelling, tasting, touching, and thinking. Through the Arising of the Sixfold Seat of Sense comes the Arising of Contact. Through the Ceasing of the Sixfold Seat of Sense comes the Ceasing of Contact. And the Way that leads to the Ceasing of Contact is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Contact, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows the Sixfold Seat of Sense, and the Arising of the Sixfold Seat of Sense, and the Ceasing of the Sixfold Seat of Sense, and the Way that leads to the Ceasing of the Sixfold Seat of Sense, — in so far is he possessed of a right understanding.'

'But what is the Sixfold Seat of Sense? What its Arising? What its Ceasing? What the Way that leads to its Ceasing.'

'Of the Seat of Sense, friends, there are six kinds: the seat of seeing, the seat of hearing, the seat of smelling, the seat of tasting, the seat of touching, and the seat of thinking. Through the Arising of Subject-Object comes the Arising of the Sixfold Seat of Sense. Through the Ceasing of Subject-Object comes the Ceasing of the Sixfold Seat of Sense. And the Way that leads to the Ceasing of the Sixfold Seat of Sense is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows the Sixfold Seat of Sense, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does

he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Subject-Object, and the Arising of Subject-Object, and the Ceasing of Subject-Object, and the Way that leads to the Ceasing of Subject-Object, — in so far is he possessed of a right understanding.'

'But what is Subject-Object? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?'

'Sensation, perception, volition, cognition, attention, — these, friends, are called Subject. The Four Chief Elements and the Form that comes to be by reason of the Four Chief Elements, — this, friends, is called Object. Such is Subject; such is Object; and this is what is called Subject-Object. Through the Arising of Consciousness comes the Arising of Subject-Object. Through the Ceasing of Consciousness comes the Ceasing of Subject-Object. And the Way that leads to the Ceasing of Subject-Object is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Subject-Object, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Consciousness, and the Arising of Consciousness, and the Ceasing of Consciousness, and the Way that leads to the Ceasing of Consciousness, — in so far is he possessed of a right understanding.'

'But what is Consciousness? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?'

'Of Consciousness, friends, there are six kinds: sight-consciousness, sound-consciousness, odour-consciousness, taste-consciousness, contact-consciousness, and thought-consciousness. Through the Arising of Activity comes the Arising of Consciousness. Through the Ceasing of Activity comes the Ceasing of Consciousness. And the Way that leads to the Ceasing of Consciousness is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Consciousness, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

XII 'In so far as the holy disciple knows Activity, and the Arising of Activity and the Ceasing of Activity, and the Way that leads to the Ceasing of Activity, — in so far is he possessed of a right understanding.'

'But what is Activity? What the Arising of Activity? What the Ceasing of Activity? What the Way that leads to the Ceasing of Activity.'

'Of Activity, friends, there are three kinds: the activity of body, the activity of speech, and the activity of mind. Through the Arising of Ignorance comes the Arising of Activity. Through the Ceasing of Ignorance comes the Ceasing of Activity. And the Way that leads to the Ceasing of Activity is even the Excellent Eightfold Path.'

'In so far as the holy disciple thus knows Activity, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of

Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Ignorance, and the Arising of Ignorance, and the Ceasing of Ignorance, and the Way that leads to the Ceasing of Ignorance, — in so far is he possessed of a right understanding.'

'But what is Ignorance? What its Arising? What its Ceasing? What the Way that leads to its Ceasing?

'To be ignorant as regards Suffering, to be ignorant as regards the Arising of Suffering, to be ignorant as regards the Ceasing of Suffering, to be ignorant as regards the Way that leads to the Ceasing of Suffering, — this, friends, is what is called Ignorance. Through the Arising of Bane comes the Arising of Ignorance. Through the Ceasing of Bane comes the Ceasing of Ignorance. And the Way that leads to the Ceasing of Ignorance is even the Excellent Eightfold Path.

'In so far as the holy disciple thus knows Ignorance, its Arising, its Ceasing, and the Way that leads to its Ceasing, — in so far does he make an end of Suffering, to that extent is he possessed of a right understanding.'

'And there is another way.'

'In so far as the holy disciple knows Bane, and the Arising of Bane and the Ceasing of Bane, and the Way that leads to the Ceasing of Bane, — in so far is the holy disciple possessed of Right Understanding, of a just comprehension; in so far is he endowed with full faith in the Teaching, being firmly established in the Good Way.'

'And what is Bane? What the Arising of Bane? What the Ceasing of Bane? What the Way that leads to the Ceasing of Bane?

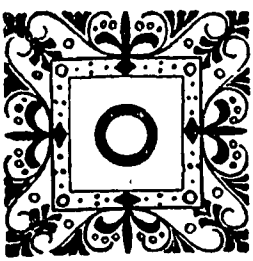
'Of Bane, friends, there are three kinds: the Bane of Sensual Craving, the Bane of the Craving for Existence, and the Bane of Ignorance. Through the Arising of Ignorance comes the Arising of Bane. Through the Ceasing of Ignorance comes the Ceasing of Bane. And the Way that leads to the Ceasing of Bane is even the Excellent Eightfold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Recollectedness, and Right Concentration.

'In so far as the holy disciple thus knows Bane, thus knows the Arising of Bane, thus knows the Ceasing of Bane, thus knows the Way that leads to the Ceasing of Bane; putting away all inclination towards craving, subduing each rising motion of resentment, eradicating every tendency towards the vain notion, 'I am', leaving ignorance behind and attaining unto knowledge, — so doing, the holy disciple makes an end of Suffering even in this present life. And thus far is the holy disciple possessed of Right Understanding, of a just comprehension endowed with fixed and settled faith in the Teaching, is established in the Good Way.'

So spake the venerable Sāriputta. Well pleased were the monks at the words which the venerable Sāriputta spake.

X.

The Foundations of Recollectedness.



nce while the Blessed One tarried in the land of the Kurus, at a Kuru town named Kammāssadammam, he addressed the assembled monks as follows:

One way there is, O monks, leading to the purification of mortals, to the overcoming of sorrow and lamentation, to the ending of grief and distress, to the winning of the true, to the realisation of the Extinction of Delusion; and that is the Four Foundations of Recollectedness.

And what are the Four Foundations of Recollectedness?

The monk, O monks, as respects body, keeps watch upon the body, earnestly, intently, clearly conscious, having put away all worldly cares and desires. As respects sensation, he keeps watch upon the sensations, earnestly, intently, clearly conscious, having put away all worldly cares and desires. As respects mind, he keeps watch over the mind, earnestly, in-

tently, clearly conscious, having abandoned all worldly cares and cravings. As respects phenomena, he keeps watch over phenomena, earnestly, intently, clearly conscious, having abandoned all worldly cares and cravings.

And how does a monk keep watch upon the body?

The monk, O monks, betakes himself to the depths of the forest, or to the foot of a tree, or to any solitary spot, and sits himself down with legs crossed under him; and, body held erect, earnestly practises Recollectedness. With conscious intent he breathes in, with conscious intent he breathes out. When he takes a long inward breath, he is aware, 'I take a long inward breath.' When he makes a long outward breath, he is aware, 'I make a long outward breath.' When he takes a short inward breath, he is aware, 'I take a short inward breath.' When he makes a short outward breath, he is aware, 'I make a short outward breath.' 'Perceiving the entire body, I will breathe in;' thus he trains himself. 'Perceiving the entire body, I will breathe out;' thus he trains himself. 'Quieting this body, I will breathe in;' thus he trains himself. 'Quieting this body, I will breathe out;' thus he trains himself.

Somewhat, O monks, as a capable turner or turner's apprentice, in making a long turn, is aware, 'I make a long turn;' and in making a short turn, is aware, 'I make a short turn;' so also the monk, in taking a long inward breath, is aware, 'I take a long inward breath;' and in making a long outward breath, is aware, 'I make a long outward breath.' And in taking a short inward breath, he is aware, 'I take a short inward breath;' and, in making a short outward breath, he is aware, 'I make a short outward breath.' And he trains himself thus: 'I will take an inward

breath, observing the while the entire body. I will make an outward breath, observing the while the entire body. I will take an inward breath, quieting the while this body. I will make an outward breath, quieting the while this body.'

Thus, as respects his own body, he keeps watch upon the body; thus, as respects other bodies, he keeps watch upon the body; both as respects his own body and as respects other bodies, he keeps watch upon the body. He observes how bodies arise, observes how bodies pass away, observes how bodies arise and pass away. 'Body is present!' This consideration is constantly before his mind, even because it conduces to understanding, to clear comprehension; and he lives detached, craving nothing whatsoever in all the world.

Thus, as respects body, does the monk keep watch upon the body.

Again, O monks, the monk, in moving, is aware, 'I move;' in standing still, is aware, 'I stand still;' in sitting, is aware, 'I am seated;' in lying down, is aware, 'I am lying down.' In whatsoever posture he is placed, he is aware that he is in such and such a posture.

Again: the monk is clearly conscious in drawing near and in retiring; in turning his gaze upon an object and in turning his gaze away from an object; clearly conscious in stooping and in raising himself; clearly conscious in the wearing of his robes and in the carrying of his alms-bowl; clearly conscious in eating and drinking, in chewing and tasting; clearly conscious in voiding the body's waste; clearly conscious in walking, in standing still and in sitting; clearly conscious both in falling asleep and in awaking, both in speaking and in keeping silence.

Again: the monk considers this body of his, encased in a skin and filled full of all manner of uncleannesses; looks it up and down from the soles of the feet to the crown of the head, and thus reflects: 'This body has a shock of hair on the upper extremity and scattered hair all over it; it has nails and teeth, skin and flesh. There are in it, sinews and bones and marrow of the bones, kidneys, heart and liver, diaphragm, spleen, lungs, stomach, intestines, and mesentery; excrement, bile, phlegm, pus, blood, sweat, lymph, tears, semen, spittle, nasal mucus, oil of the joints, and urine.'

It is as if there were a sack, tied up at both ends, filled with diverse grains — paddy, beans, pulse, sesame and rice — and a keen-sighted man were to open it and scrutinise its contents, saying: 'This is paddy; these are beans; that is pulse; this is sesame; and this is rice.' In like manner, also, does the monk consider this body, encased in its skin and filled with all manner of uncleannesses, scrutinising it up and down from the soles of the feet to the crown of the head.

Again: the monk considers the body, however situated, however occupied, in respect of its constituent elements, reflecting, 'This body is compounded of the Four Elements, Earth, Water, Fire, and Air'.

Just as a capable butcher or butcher's assistant slaughters a cow and brings it to market, and after cutting it up, piece by piece, sits himself down; in like manner does the monk consider the body, however situated, however occupied, in respect of its constituent elements.

Again, O monks, as if the monk should see a dead body lying at the burying-place, one or two or

three days dead, bloated, bluish-black in colour, a prey to corruption, he compares it with his own body and concludes: 'This my body is even as that; shall so become, inevitably, without escape.'

Again: as if he should see a dead body lying at the burying-place picked to pieces by crows or hawks or vultures; or all torn and rent by dogs or jackals; or gnawed at by all manner of insects; he compares it with his own body and concludes: 'This my body is even as that; shall so become, inevitably, without escape'.

Again: as if the monk should see a dead body lying at the place of burial, a blood-bespattered framework of bones hung with mere rags of flesh, held together only by the sinews; or a blood-bespattered skeleton totally stripped of flesh, held together only by the sinews; or a skeleton wholly bare of flesh and blood, held together only by the sinews; or the bones detached from the sinews, and scattered hither and thither, here a bone of the hand, there a bone of the foot; here a shin-bone, there a thigh-bone; here the pelvis, here the spine, there the skull; — as if he should see all this, he compares it with his own body and concludes: 'This my body is even as that; shall so become, inevitably, without escape.'

Again: as if the monk should see a dead body lying at the place of burial, the bones white and of the colour of mussel-shells; or gathered together into a heap after the lapse of a year; or weathered away and turned to dust; — as if he should see this, the monk compares it with his own body and concludes: 'This my body is even as that; shall so become, inevitably, without escape.'

Thus as respects his own body, he keeps watch

upon the body; as respects other bodies he keeps watch upon the body; both as respects his own and other bodies, he keeps watch upon the body. He observes how the body arises, observes how the body passes away, observes how the body arises and passes away. 'Body is present!' This consideration is constantly before his mind, even because it conduces to understanding, to clear comprehension; and he lives detached, craving nothing whatsoever in all the world. Thus, as respects body, does the monk keep watch upon the body.

But how, as respects sensation, does the monk keep watch upon the sensations?

The monk, O monks, in experiencing a pleasant sensation, is aware, 'I experience a pleasant sensation;' in experiencing an unpleasant sensation is aware, 'I experience an unpleasant sensation;' and in experiencing a sensation neither pleasant nor unpleasant is aware, 'I experience a sensation neither pleasant nor unpleasant.' He is aware in experiencing a mundane pleasant sensation, 'I experience a mundane pleasant sensation;' and in experiencing a supramundane, pleasant sensation, is aware, 'I experience a supramundane, pleasant sensation.' He is aware in experiencing a mundane, unpleasant sensation, 'I experience a mundane, unpleasant sensation;' and in experiencing a supramundane, unpleasant sensation, is aware, 'I experience a supramundane' unpleasant sensation.' He is aware in experiencing a mundane sensation neither pleasant nor unpleasant, 'I experience a mundane sensation neither pleasant nor unpleasant;' and in experiencing a supramundane sensation neither pleasant nor unpleasant, is aware, 'I experience a supramundane sensation neither pleasant nor unpleasant.'

Thus, as respects his own sensations, he keeps watch upon the sensations; as respects the sensations of others, he keeps watch upon the sensations; both as respects his own sensations and the sensations of others, he keeps watch upon the sensations. He observes how the sensations arise, observes how the sensations pass away, observes how the sensations arise and pass away. 'Sensation is present!' This consideration is constantly before his mind, even because it conduces to understanding, to clear comprehension; and he lives detached, craving nothing whatsoever in all the world.

Thus, as respects sensation, does the monk keep watch upon the sensations.

But how does a monk keep watch over the mind?

The monk, O monks, perceives as craving, the mind bound by Craving; and as uncraving, the mind free from Craving. He perceives as hating, the mind bound by Hatred; and as unhating, the mind free from Hatred. He perceives as deluded, the mind bound by Delusion: and as undeluded, the mind free from Delusion. He perceives as collected, the collected mind: and as wandering, the wandering mind; perceives as exalted, the exalted mind; and as base, the base mind; perceives as noble, the noble mind; and as vulgar, the vulgar mind; as tranquillised, the tranquil mind; and as untranquillised, the untranquil mind; as emancipated, the emancipated mind; and as unemancipated, the unemancipated mind.

Thus, as respects his own mind, he keeps watch over the mind; thus, as respects the mind of others, he keeps watch over the mind; both as respects his own mind and the mind of others, he keeps watch over the mind. He observes how thoughts arise

within the mind; observes how thoughts pass away within mind; observes how thoughts arise and pass away within the mind. 'Thought is present!' This consideration is constantly before his mind, even because it conduces to understanding, to clear comprehension; and he lives detached, craving nothing whatsoever in all the world.

Thus, as respects mind, does the monk keep watch upon the mind.

But how does the monk keep watch upon the phenomena?

The monk, O monks, as respects phenomena, keeps watch upon the phenomena of the Five Impediments. And how does he keep watch upon the phenomena of the Five Impediments?

The monk, O monks, when there is Sensuality within him, is aware, 'In me is Sensuality;' and when there is no Sensuality in him, he is aware, 'In me is no Sensuality.' When there is Ill-will in him, he is aware, 'In me is Ill-will;' and when there is no Ill-will in him, he is aware, 'In me is no Ill-will.' When there is Dull Sloth in him, he is aware, 'In me is Dull Sloth;' and when there is no Dull Sloth in him, he is aware, 'In me is no Dull Sloth.' When there is Restless Brooding in him, he is aware, 'In me is Restless Brooding;' And when there is no Restless Brooding in him, he is aware, 'In me is no Restless Brooding.' When there is Indecision in him, he is aware, 'In me is Indecision;' and when there is no Indecision in him, he is aware, 'In me is no Indecision.' He is aware when arise the Sensuality, Ill-will, Dull Sloth, Restless Brooding or Indecision that have not yet arisen; is aware when the Sensuality, Ill-will, Dull Sloth, Rest-

less Brooding and Indecision that already have arisen are subdued; is aware when the Sensuality, Ill-will, Dull Sloth, Restless Brooding or Indecision that have been subdued arise no more for ever.

Thus, as respects phenomena, does the monk keep watch upon the phenomena of the Five Impediments.

Again: the monk keeps watch upon the phenomena of the Five Bases of Attachment. But how does he keep watch upon the phenomena of the Five Bases of Attachment?

The monk, O monks, says within himself: 'Thus, and thus is Body; thus and thus is its arising; thus and thus it passes away. Thus and thus is Sensation; thus and thus is its arising; thus and thus it passes away. Thus and thus is Perception; thus and thus is its arising; thus and thus it passes away. Thus and thus are the Mentations;* thus and thus is the manner of their arising; thus and thus do they pass away. Thus and thus is Consciousness; thus and thus is its arising; thus and thus does it pass away.'

Thus, as respects phenonema, does the monk keep watch upon the phenomena of the Five Bases of Attachment.

Again: the monk keeps watch upon the phenomena of the Six Subjective-objective Spheres of Sense. And how does he keep watch upon the phenomena of the Six Subjective-objective Spheres of Sense?

The monk, O monks, understands the eye and understands forms; and the bondage that comes to be

*) *Mentations:* This word (of the present translator's coining) is intended to cover all mental activities or processes other than those of sensation and perception just mentioned in the text.

because of these two, — that also he understands. He understands the ear and understands sounds; and the bondage that comes to be because of these two, — that also he understands. He understands the nose and understands odours; and the bondage that comes to be because of these two, — that also he understands. He understands the tongue and understands tastes; and the bondage that comes to be because of these two, — that also he understands. He understands the body and understands contacts; and the bondage that comes to be because of these two, — that also he understands. He understands the mind and understands ideas; and the bondage that comes to be because of these two, — that also he understands.

He is aware when the bondage arises that has not yet arisen; is aware when the bondage that already has arisen is overcome; is aware when the bondage that has been overcome appears no more for ever.

Thus, as respects phenomena, does the monk keep watch upon the phenomena of the Six Subjective-objective Spheres of Sense.

Again: the monk keeps watch upon the phenomena of the Seven Constituent Elements of Enlightenment.

The monk, O monks, when Recollectedness is present within him, is aware, 'In me Recollectedness is present;' and when Recollectedness is not present within him, he is aware, 'In me is no Recollectedness.' When Penetration is present within him, he is aware, 'In me Penetration is present;' and when Penetration is not present within him, he is aware, 'In me is no Penetration.' When Energy is present within him, he is aware, 'In me is Energy present;' and when Energy

is not present within him, he is aware, 'In me is no Energy.' When Lofty Enthusiasm is present within him, he is aware, 'In me Lofty Enthusiasm is present;' and when Lofty Enthusiasm is not present within him, he is aware, 'In me is no Lofty Enthusiasm.' When Tranquillity is present within him, he is aware, 'In me is Tranquillity present;' and when Tranquillity is not present within him, he is aware, 'In me is no Tranquillity.' When Concentration is present within him, he is aware, 'In me Concentration is present;' and when Concentration is not present within him, he is aware, 'In me is no Concentration.' When Evenmindedness is present within him, he is aware, 'In me Evenmindedness is present;' and when Evenmindedness is not present within him, he is aware, 'In me is no Evenmindedness.' He is aware when any of these Seven Constituent Elements of Enlightenment arise within him that have not yet arisen; and when any of these Elements that have arisen within him, come to full perfection, — of this also he is aware.

Thus, as respects phenomena, does the monk keep watch upon the Seven Constituent Elements of Enlightenment.

Again: the monk keeps watch upon the phenomena of the Four Excelling Verities. And how does he keep watch upon the phenomena of the Four Excelling Verities?

The monk, O monks, understands in accordance with the fact, 'This is Suffering'; in accordance with the fact understands, 'This is the Origin of Suffering;' in accordance with the fact understands, 'This is the Ending of Suffering;' and in accordance with the fact understands, 'This is the Way that leads to the Ending of Suffering.'

Thus, as respects phenomena in himself, he keeps watch upon phenomena; as respects phenomena in others, he keeps watch upon phenomena; both as respects phenomena in himself and in others, he keeps watch upon phenomena. He observes how the phenomena arise, observes how the phenomena pass away, observes how the phenomena arise and pass away. 'Phenomena are present!' This consideration is constantly present before his mind, even because it conduces to understanding, to clear comprehension; and he lives detached, craving nothing whatsoever in all the world.

Thus does the monk, as respects phenomena, keep watch upon the phenomena of the Four Excelling Verities.

And whosoever, O monks, shall so practise these Four Foundations of Recollectedness for seven years, may expect one of these two results: either he will attain to full deliverance in this present life, or else — the Bases of Attachment still remaining — to no more returning when this present life is ended.

But setting aside all question of seven years: whosoever shall practise these Four Foundations of Recollectedness for six, five, four, three, two, or even for one year, — nay, setting aside all question of one year, whoso shall practise these Four Foundations of Recollectedness for seven months even, may expect one of these two results: either he will attain to full deliverance in this present life, or else — the Bases of Attachment still remaining — to never more returning when this present life is ended.

But setting aside all question of seven months, whoso shall practise these Four Foundations of Recollectedness for six, five, four, three, two months, one month, or

even for half a month; nay, — setting aside all question of half a month, whoso shall practise these Four Foundations of Recollectedness for seven days even, may expect one of these two results: either he will attain in his present lifetime to full deliverance, or else — the Bases of Attachment still remaining — to never more returning when this present lifetime is at an end.

One way there is, O monks, leading to the purification of mortals, to the overcoming of sorrow and lamentation, to the ending of grief and distress, to the winning of the true, to the realisation of the Extinction of Delusion, and that is the Four Foundations of Recollectedness.

Already this has been said, and because of the foregoing has it been said.

So spake the Blessed One.

XI.

The Lion-roar (1).

'Here, O monks, the first ascetic and the second ascetic and the third ascetic and the fourth ascetic are empty prattlers among the other ascetics!' Thus, monks, let forth the genuine lion-roar! And now, because of this, it may be that the votaries of other sects will ask: 'By what right, with whose authority, venerable ones, do ye thus speak?' And to the votaries of other sects, thus expostulating, let this be your reply: 'To us, friends, four things have been imparted by Him, the Holy One, the Seeing, the Comprehending, the Exalted One, the Supremely Awakened One; the which ourselves discerning, we therefore use these words. And what are the four things that have been imparted to us by the Holy One? To us, friends, have been given, joy in the Teacher, joy in the Teaching, observance of the Rule and pleasure and delight in our fellow-believers, layfolk and monkhood alike. These are the four things that have been imparted to us by the Exalted One, ourselves perceiving which, we say: "Here, the first ascetic, the second ascetic, the third ascetic and the fourth ascetic are prattlers among the other ascetics!"'

Hereupon, O monks, the votaries of other sects may answer: 'But we also, friends, rejoice in the Teacher; He is our Teacher too. We also rejoice in the Teaching; it is our Teaching too. We also are observers of the Rule; it is our Rule too. We also prize and cherish our brethren of the Faith, householders as well as monks. What distinction or difference or sundering thought is there betwixt you and us?'

To such speech on the part of the votaries of other sects do ye thus make answer: 'What think ye, friends? Is perfection a rare thing or is it a common thing?' And rightly replying, the votaries of other sects would say: 'A rare thing, friends, is perfection. Perfection is no common thing.' 'But this perfection, friends, — is it possessed by those full of Craving or by those that are free from Craving?' And the correct reply on the part of those of other sects would be: 'This perfection, friends, belongs to those that are free from Craving, not to those that are full of Craving.' 'But friends is this perfection in possession of those that are full of Hate or of those that are free from Hatred?' 'Perfection is theirs that are free from Hatred, not theirs that are full of Hate,' would be the right reply. 'And this perfection, — does it pertain to the deluded or to the freed from Delusion?' 'Perfection pertains to those that are free from Delusion, not to those that are deluded,' again were the right reply. 'And this perfection, — is it his who lusts after life, or his who is clean of the lust of living?' 'It is his who is clean of the lust of living, not his who lusts after life,' were the right reply. 'And is this perfection his who cleaves to existence, or is it his who turns away from existence?' 'It is his who turns away

from existence, not his who clings to existence,' were the right reply. 'And is this perfection to be found with the instructed or with the uninstructed?' 'With the instructed, not with the uninstructed,' would be the proper answer. 'Is this perfection possessed by one who is easily annoyed and roused to enmity, or by one who is not easily annoyed and roused to enmity?' Perfection pertains to him who is not quick to take offence, not readily roused to enmity. It pertains not to one who is easily annoyed, readily roused to wrath,' would be the right reply. 'And this perfection, friends, — is it his who tarries and lingers amidst delights; or is it his who does not tarry and linger amidst delights?' And once more the correct reply on the part of the votaries of other sects would be: 'Perfection belongs to him who tarries not neither lingers amidst the pleasing. Perfection does not belong to him who dallies and delays amidst the pleasurable.'

Two views there are, O monks; the Existence view and the Non-existence view. All the ascetics and recluses who adhere to the existence view, hold to the existence view, cleave to the existence view, — these all are hostile to the non-existence view. While those ascetics and recluses who adhere to the non-existence view, hold to the non-existence view, cleave to the non-existence view, — all these are opposed to the existence view. Amongst the ascetics and Brahmins, all those who do not understand in accordance with the truth, the arising and the decline, the delight and the distress of these two views, together with the way to their surmounting, — all these are craving, hating, deluded, lusting after life, clinging to existence, uninstructed, easily annoyed and roused to

enmity, tarrying and delaying amid pleasantness, and so attain not to deliverance from birth, decay and death, sorrow, pain, lamentation, grief and despair; they are not freed from Suffering, say I.

But all those ascetics and recluses who have understood, in accordance with the truth, the origin and the ending, the pleasure and the pain of these two views, as also the escape therefrom, — these are freed from Craving and from Hating and from Delusion. They are clean of the lust of living, turned away from existence, instructed, not easily roused to wrath and enmity, linger not in paths of pleasantness, and so are loosed from birth, decay and death, sorrow, pain, lamentation, grief, and despair; they attain to deliverance from Suffering, say I.

Four kinds of attachment there are, O monks; and what are these four? They are the Clinging to Sensuality, the Clinging to Opinion, the Clinging to Ceremonial Observances and the Clinging to Belief in Self. And there be many ascetics and recluses who profess themselves masters in the exposition of all these attachments, yet they do not exhibit mastery in such exposition. They reveal an understanding of the Clinging to Sensuality, but not of the Clinging to Opinion, not of the Clinging to Ceremonial Observances, not of the Clinging to Belief in Self; and why not? These good ascetics and recluses have never rightly comprehended these three things. Wherefore, although professing full understanding of all the attachments, they do not exhibit such full and perfect understanding.

And there be other ascetics and recluses, who lay claim to be possessed of a complete knowledge of all the attachments, who do not approve themselves

possessed of such knowledge; for they expound the Clinging to Sensuality, and they expound the Clinging to Opinion, but they do not expound the Clinging to Ceremonial Observances, they do not expound the Clinging to Belief in Self; and why not? These good ascetics and recluses do not comprehend these two things according to the truth. Hence, though claiming a complete knowledge of all the attachments, they do not show forth such complete knowledge.

And there are ascetics and recluses who, giving out that they are thoroughly well informed as respects all the attachments, do not make manifest such thorough and sound information; for they make clear the Clinging to Sensuality, they make clear the Clinging to Opinion, they make clear the Clinging to Ceremonial Observances, but they do not make clear the Clinging to Belief in Self; and why not? These good ascetics and recluses indeed do not rightly comprehend this one thing. And so, giving out that they are thoroughly well informed as respects all the attachments, they yet do not impart a thorough and exact understanding of all the attachments.

In a doctrine and discipline such as this, what joy there is in the Teacher is declared imperfect; what joy there is in the Teaching is declared imperfect; what observance of the Rule there is is declared imperfect; what pleasure and delight there is in fellow-believers is declared imperfect; and why? Even so it must be, O monks, in a doctrine and discipline, ill-regulated, ill-taught, not leading away from the world, not conducive to quietude, untaught of any Supremely Awakened One.

But the Accomplished One, the Exalted One, the Supremely Awakened One declares Himself fully in-

formed of all the attachments, and he makes known to perfection the science of the same, expounds minutely the Clinging to Sensuality, expounds minutely the Clinging to Opinion, expounds minutely the Clinging to Ceremonial Observances, expounds minutely the Clinging to Belief in Self.

In a doctrine and discipline of this sort, O monks, what joy there is in the Teacher is proclaimed perfect; what joy there is in the Teaching is proclaimed perfect; what observance of the Rule there is is proclaimed perfect; what pleasure and delight there is in fellow-believers is proclaimed perfect; and why? Such things belong of right to a doctrine and discipline, well regulated, well taught, leading away from the world, conducive to quietude, taught by a Supremely Awakened One.

But these Four Attachments, — what is their origin? wherefrom their arising? whence are they born? how do they come to be?

The Four Attachments, O monks, originate in the Lust for Life, arise from the Lust for Life, are born of the Lust for Life, come to be through the Lust for Life. And this Lust for Life, — what is its origin? what its arising? what its birth? how does it come to be? The Lust of Living originates in Sensation, arises from Sensation, is born of Sensation, comes to be through Sensation. And this Sensation, — whence is its origin, whence its arising, whence its birth, whence its coming to be? Sensation originates in Contact, arises from Contact, is born of Contact, comes to be by reason of Contact. And this Contact, — whence its origin, arising, birth, coming to be? Contact originates, arises, is born, comes to be by reason of the Six Seats of Sense. Wherethrough is the origin,

arising, birth, coming to be of the Six Seats of Sense? The Six Seats of Sense originate, arise, are born, come to be through Subject-object. And whence originates, arises, is born, comes to be this Subject-object? Subject-object has its origin, arising, birth, coming to be in Consciousness. And Consciousness, — where does it originate, arise, obtain birth, come into being? Consciousness originates, arises, is born, comes to be through Action. And what is the origin of Action? wherefrom its arising? whence is it born? how does it come to be? Action is rooted in Ignorance, springs from Ignorance, is brought forth by Ignorance, comes into existence through Ignorance.

But if the monk has put away Not-knowing and attained to Knowing, thus turned from Ignorance and established in Knowledge, he clings no more with the Clinging of Sensuality, clings no more with the Clinging of Opinion, clings no more with the Clinging of Ceremonialism, clings no more with the Clinging of Belief in Self. Freed from Clinging he knows no fear. Unafraid, he attains of himself to the Extinction of Delusion, knows with full assurance: 'Rebirth is ended; fulfilled the holy life; finished the work; the world is done with for ever!'

So spake the Blessed One.

XII.

The Lion-roar (2).

At a time when the Blessed One abode hard by Vesali in a wood-land grove on the outskirts of the city, one Sunakkhatta by name, a prince of the Licchavis, who a short time before had left the Order, went about Vesali saying: 'This ascetic Gotama has no knowledge of the things that lie beyond the ken of ordinary mortals; his is not that pre-eminence which pertains to the full possession of exalted knowledge and insight. The doctrine ascetic Gotama promulgates is a product of mere reasoning, a thing of his own wit's devising, the sum and substance of which is, that it will conduct the man who reasons and reflects to the final ending of suffering.'

Now it happened that the venerable Sāriputta, suitably attired and provided with mantle and alms-bowl, betook himself in the early morning to Vesali for alms. And there he heard what was being said all over the city by Prince Sunakkhatta. So, having finished his begging-round and partaken of what had been given him, the venerable Sāriputta drew near where

was the Blessed One, and paying due obeisance, took his seat respectfully on one side and thus addressed the Blessed One:

'Sunnakkhatta the Licchavi prince, Lord, who not long since left the Order, is proclaiming to all and sundry in Vesali that the Blessed One knows no more than any other man; that the Blessed One has not that claim to distinction which goes with the possession of superior wisdom and knowledge; that the Blessed One preaches a doctrine which is only the outcome of reasoning, the bringing-forth of his own brain, the pith of it all being, that if only a man thinks and ponders enough, he will arrive at the ending of suffering.'

Angered, Sāriputta, is this Sunakkhatta, the foolish man! And only of his anger has he said this thing. 'I will defame!' thinks to himself that foolish Sunakkhatta, and behold! forthwith he speaks the praise of the Accomplished One. For, Sāriputta, a commendation of the Accomplished One it is, when anyone proclaims: 'The pith of the doctrine preached by the ascetic Gotama is this, that if only a man will think and ponder sufficiently, he will be led to the final ending of all suffering.'

And, Sāriputta, in Sunakkhatta, that witless one, there will not come to be this confidence in me:

'This is that Holy One, that Exalted One, that Supremely Awakened One, the Perfected in Knowledge and in Conduct, the Auspicious, the World-knower, the incomparable Conductor of men who desire conducting, the Teacher of gods and men, the Awakened One, the Holy One.

'This is that Holy One who possesses many and various magical powers; being single in form, he can appear as manifold; and having appeared as manifold, again he can become single in form. He can appear and disappear in any place at will, can pass through walls, barriers or rocks as easily as through air. He is able to sink into and rise out of the ground as if it were water; to travel upon water as if upon dry land; to take flight through the air like a winged bird; and in the greatness of magical power and might, to hold and handle the very sun and moon, wielding the body at will, even up to the world of Brahma.'

And that witless Sunakkhatta will not arrive at this confidence in me:

'This is that Holy One of the pure, the superhuman, celestial Hearing, in virtue of which he can sense both kinds of sounds; the heavenly and the earthly, the distant as well as the near. This is that Holy One whose mind penetrates and beholds the inmost hearts of other beings, of other men. He knows even as they are the minds that are given to Craving, to Hatred or to Delusion; as also the minds that are free from Craving, from Hatred or from Delusion. He knows in their true condition such minds as are collected, aspiring, noble, calmly concentrated, emancipated; and He also knows as what they are, such minds as are wandering, grovelling, vulgar, perturbed and distracted, unemancipated.'

Ten Powers there are, Sāriputta, that pertain peculiarly to an Accomplished One, in virtue of which He comprehends conditions, sounds forth the Lion-roar among men, sets in motion the Wheel of the Truth Most Excellent. And what are these Ten Powers?

The Accomplished One, Sāriputta, understands according to truth and fact the thing that is, as it is; and the thing that is not, as it is not. He knows according to truth and fact what fruits follow from deeds done in the past, future or present. He knows according to truth and fact the path that leads to all places. According to truth and fact He knows the world and its construction out of many different elements. According to truth and fact He knows the variously diversified composition of the natures of different beings. According to truth and fact He knows what of purity, what of impurity, and what of valiant effort is present in those aiming at High Ecstasy, Deliverance, Concentration. He remembers His many and various previous forms of existence, each with its own characteristics and particulars. And, with the pure, the superhuman, celestial Seeing, He beholds beings disappear and reappear according to their deeds; beholds those that are evil descend upon a sorry journey downward to the world of the hells; beholds those that are good ascend upon a happy journey into the heaven-world, each according to his deeds. And, by the destruction of the Banes, being totally freed from Bane, delivered in mind with the Deliverance that is of wisdom, the Accomplished One, even in this present life, of Himself has attained to and abides in the realisation of Insight Supreme.

And, forasmuch as the Accomplished One understands according to truth and fact the true and the false, the fruits that follow from deeds done in the past, future or present, the way that leads everywhere, the world and its constitution out of many different elements, the variously compounded dispositions of beings, the superhuman attainments of other beings,

what of impurity, purity and manly endeavour is present in those aiming at Ecstasy, Deliverance, Concentration; forasmuch as He also knows His many and varied past forms of existence; knows how beings good and evil all disappear and reappear according to their deeds; and of Himself has attained in this present life to the realisation of Supreme Insight; — even so is the Accomplished One endowed with the peculiar powers that pertain to an Accomplished One, in virtue of which he apprehends conditions, sounds forth the Lion-roar among men, sets turning the Wheel of the Thruth Most Excellent.

Such, Sāriputta, are the Ten Peculiar Powers that appertain to an Accomplished One. And whoso of me, the thus-knowing, the thus perceiving, should say: 'Ascetic Gotama does not possess the knowledge of the things that lie beyond ordinary mortal ken, possesses not in pre-eminence fulness of supernal penetration and insight, and for doctrine promulgates a product of mere reasoning, a thing of his own wit's devising,' and does not cease from such speech, does not put away such thoughts, does not abandon such an opinion; so behaving, such a one will be brought low, even unto the hell-world. Just as a monk abounding in virtue, in concentration and in wisdom may win even in this present life to Perfect Penetration, so say. I, Sāriputta, that he who does not give up such speech, such thoughts, such opinions, will thereby surely be brought down to the hell-world.

Four kinds of Confidence there are, Sāriputta, that pertain to an Accomplished One, in virtue of which Confidence the Accomplished One comprehends conditions, sends forth the Lion-roar amongst mankind,

sets turning the Wheel of the Truth Most Excellent. And what are these four kinds of Confidence?

That any ascetic or recluse or god or devil or Brahma himself, or anyone whatsoever in all the worlds, should have just occasion to bring this reproach against me: 'Professing thyself to be a Supremely Awakened One, of these things thou dost not possess a full and perfect understanding!' — possibility of this I see not; and perceiving no such possibility, I remain calm, imperturbable, confident.

Or that any ascetic or recluse or god or devil or Brahma, or any other being whatsoever, should be able with justice to reproach me in this wise: 'Maintaining thyself to be an overcomer of Bane, of these Banes thou hast not made an end!' — cause for this I see not; and seeing no such cause, I abide calm, imperturbable, confident.

Or that any being, man or god or demon or Brahma himself should with right upbraid me thus: 'Those things declared by thee to be harmful, cannot work serious harm to him who practises them!' — cause for this I see not; and seeing no such cause, I abide calm, imperturbable, confident.

Or lastly, that any being, man, god, demon, or Brahma himself, should with right bring this accusation against me: 'The doctrine made known by thee, in its essence does not lead the man who reasons and reflects to the complete extinction of suffering!' — possibility of this I see not either; and because I know of no such possibility I remain as before, calm, imperturbable, confident.

And this, Sāriputta, is the Fourfold Confidence that pertains to an Accomplished One.

Eight main classes of beings there are, Sāriputta: the warriors, the brahmins, the householders, the ascetics, the retinue of the Four Great Deities of the four quarters of space, the retinue of the Three-and-thirty Deities, the retinue of Māra and the retinue of Brahma.

These are the eight main classes of beings; and, armed with this Fourfold Confidence, the Accomplished One has approached each of these eight classes of beings and entered into their midst. Thus, Sāriputta, I own to having been in the company of many hundreds of the warrior class. There they all sat before me and we talked and held converse together. But that I should feel timid or abashed before them, — cause for this I knew not; and knowing no such cause, I abode calm, imperturbable, confident.

In similar wise, I have been in the company of many hundreds of brahmins, of householders, and of ascetics; I have been in the presence of many hundreds of the deities of the train of the Four Great Deities, of the deities in the train of the Three-and-thirty Deities, of those in the retinue of Māra and of those in the retinue of Brahma; and in each case we sat together and held mutual converse, one with the other, and I saw no reason for feelings of fear or confusion; and because I knew of no such reason, I remained calm, imperturbable, confident.

Four in number, Sāriputta, are the species of existence according to mode of birth: there is egg-born existence, womb-born existence, moisture-born existence, and existence due to supernatural appearing.

And what is egg-born existence? When beings, coming forth from the enclosure of the egg, are born into the world, — that is called egg-born existence.

When beings, emerging from the enclosure of the womb, are born into the world, — that is called womb-born existence. When beings arise in putrid flesh or fish or appear in sour gruel or in filthy pools and ponds, — that is called moisture-born existence. And when certain deities descend to the hell-world or when certain men are translated to the lower spheres, — this is called existence due to supernatural appearing. Such, Sāriputta, are the four species of existence according to mode of birth.

Five in number, Sāriputta, are the fates that may befall after death; namely these: passage into the hell-world, the animal kingdom, the realm of shades, the world of men or the abodes of the gods.

The hell-world I know, Sāriputta, and the road that leads to the hell-world, and the course of conduct that brings down to it, following which, at the break-up of the body after death, descending upon a sorry journey downwards towards loss, a man is born in the hell-world, — this also I know.

The animal kingdom I know, Sāriputta, and the road, the course of conduct, following which, at the break-up of the body after death, a man is born into the animal kingdom, — this too I know.

The realm of shades I know, Sāriputta, and the road, the course of conduct which, at the break-up of the body after death, bring a man to the realm of shades, — this too I know.

The world of men I know, Sāriputta, and the road that leads to the world of men, the course of conduct, through the following whereof, at the break-up of the body after death, a man is born into the world of men, — this too I know.

The gods I know, Sāriputta, and the road that

leads to the abodes of the gods, the course of conduct through the following of which, a man, at the break-up of the body after death, journeying happily, is born into the heaven-world, — this also I know.

Nibbāna too I know, Sāriputta, and the road that leads to Nibbāna, the manner of life that brings to Nibbāna, following which manner of life, with the destruction of the Banes, free from all Bane, delivered in mind with the deliverance that is of wisdom, a man of himself attains, even in this present life, to the realisation of Insight Supreme, — this also I know.

And, Sāriputta, penetrating the mind and heart of a certain person, I perceive: 'This person so acts, so conducts himself, follows such a course, that at the break-up of the body after death, descending upon a sorry journey towards loss, he will come to the hell-world.' And after a time, with the pure, the super-human, celestial Seeing, I behold that person descend upon that sorry journey towards loss, I see him in the hell-world in utter anguish, subject to pains bitter and grievous.

Just as if there were a fiery pit, over the height of a man in depth, filled with red-hot embers, smokeless, glowing; and a man should approach, scorched by the noonday sun, half dead with the heat, exhausted, tottering, athirst, making straight for that pit of fire, and an observing man should see him and say: 'This good man so acts, so conducts himself, follows such a course, that he will certainly come into that fiery pit,' and not long thereafter he should actually see the man fallen into the pit of fire, in utter anguish, subject to bitter and grievous torment; in the selfsame way, Sāriputta, I behold a person so conduct himself that after death he comes to the hell-world, there to

undergo the extremest pangs of sharp and piercing agonies.

But again, Sāriputta, penetrating the heart and mind of a certain person, I perceive: 'This person so acts, so conducts himself, follows such a course that after death he will come to the animal kingdom, and in due time, with the pure, the superhuman, celestial Seeing, I behold him born into the animal kingdom, in great misery and subject to grievous and bitter sufferings.

It is as if there were a cesspool over a man's height in depth filled with filth; and a man should approach, scorched by the sun, half dead with heat, worn out, reeling, parched with thirst, walking directly on towards that cesspool. And an observing man should see him and say: 'This good man, as he is now going, will surely come into that cesspool.' And in a short time he should see the man fallen into the cesspool, in great misery and subject to bitter and grievous suffering, in like manner also, Sāriputta, do I behold a man follow such a course that after his death I see him born into the animal kingdom, there to undergo bitter and grievous misery and suffering.

Again, Sāriputta, penetrating the heart and mind of a certain person, I perceive: 'This person so acts that after death he will come to the realm of shades, and later I actually see him in the spirit-world, sore afflicted and distressed.

It is as if upon a piece of poor soil there were growing a tree having but few branches which, scanty of foliage, yielded but little shade, and a man devoured by the fierce noonday heat, utterly exhausted with thirst and weariness, should come staggering along the road straight on towards this tree, and one

observing him should say: 'This good man is making straight for that tree,' and a short time thereafter, he should actually see the man, either seated or lying down beneath the tree, sore afflicted and distressed, in similar wise, Sāriputta, do I see a man so comport himself that after death I behold him come to the realm of shades, there to suffer much affliction and distress.

Again, Sāriputta, penetrating the heart and mind of a certain person, I perceive: 'This person so acts that after death he will reappear as a man,' and some time later I do indeed see him as a man, in the enjoyment of many pleasures.

Somewhat as if upon a piece of good soil there were growing a tree, many-branched, thick of foliage, yielding abundant shade, and one drew near, oppressed by the noonday heat, thirsty and weary, and made straight for this tree; and an observer should see him and remark: 'This good man is coming straight to that tree,' and later on he should see the man sitting or reclining in the shade of the tree, experiencing much pleasurable sensation. Similarly, Sāriputta, do I behold a man so conduct himself that after death he comes again into the world of men, there to experience much pleasurable sensation.

Again, Sāriputta, penetrating the heart and mind of a certain person, I perceive: 'This person so acts that after death, journeying happily, he will come to the heaven-world,' and later I behold him in the heaven-world, enjoying the height of felicity.

Just as if there were a palace having a pavilion, smooth within and without, with an enclosed, finely-casemented alcove, and therein a couch at either end cushioned in purple and provided with coverlets long-

fleeced and white and flower-inwoven, hung also with choicest antelope skins, and a man should draw near, spent with the noontide heat, reeling with exhaustion, parched with thirst, and should move straight on towards this same palace, and an observer should see him and say: 'This good man is coming straight on towards that palace;' and later should indeed behold the man arrived at the palace and in the pavilion, sitting or reclining upon the couch, enjoying the greatest felicity, in like manner also, Sāriputta, do I see a man so act that after death I behold him arrived in the heaven-world, enjoying the greatest felicity.

Again, Sāriputta, penetrating the heart and mind of a certain person, I perceive: 'This person so acts, so conducts himself, follows such a course of life that, destroying the Banes, free from Bane and delivered in mind with the Deliverance that is of wisdom, even in his present lifetime, of himself he will attain to the realisation of Perfect Insight,' and after a time I verily behold him, freed from Bane, having made an end of the Banes and delivered in mind with the Deliverance that is of wisdom, of himself attain in his present lifetime to the realisation of Perfect Insight, tasting the perfection of bliss.

Just as if there were a lotus-pond, Sāriputta, clear, cool, gleaming, convenient, wholly delightful, and near by a deep and shady grove; and a man should draw near scorched by the fierce summer sun, half dead with the heat, worn out, reeling, athirst, and should make straight for this pond, and another, observing him, should say: 'This good man so acts, so directs himself, is following such a course that he will certainly arrive at that pond,' and in a little while he

should verily behold that man after he had plunged into the pond and bathed and drunken, wholly relieved and recovered from all his pain and distress and fatigue, sitting or reclining in that shady grove, enjoying perfect happiness. In like manner, Sāriputta, do I perceive a person so act that, even in this present lifetime, he will attain to Perfect Insight; and later I do actually behold such a person attained here and now to the realisation of Perfect Insight, in the enjoyment of happiness supreme.

Such, Sāriputta, are the five different fates that may befall after death.

And whoso of me, the thus knowing, the thus perceiving, should say: 'This ascetic Gotama knows no more than other men, possesses no advantage in real knowledge and insight, and for doctrine preaches a product of mere reasoning, a thing of his own wit's devising, and does not cease from such speech, does not put away such thoughts, does not abandon such opinions, verily such a one will be brought low, even down to hell. Just as a monk abounding in virtue, in concentration and in wisdom, may win in his present lifetime to Perfect Penetration; so, say I, Sāriputta, that whoso does not give up such speech, such thoughts, such opinions, will verily be brought down to the hellworld.

Again, Sāriputta, I confess to having practised the four kinds of ascetic life and discipline. Rigorous have I been in my ascetic discipline: rigorous beyond all others. Offensive have I been in my ascetic practice: offensive beyond measure. Scrupulous have I been in my ascetic life: I have practised the height of scrupulousness. Solitude have I sought in my practice of asceticism: the utmost extreme of solitude.

Thus, namely, Sāriputta, was I rigorous in my ascetic discipline.

I have gone about garmentless, heedless of conventions, a hand-licker. In begging my food I have declined, when entreated, to stop or to turn aside. I have refused food brought to my dwelling, or specially prepared for me, as also invitations to meals. I have not received alms from the edge of pot or dish. I have not accepted food offered in house doorways, or through windowbars, or at the place of cooking. Neither have I accepted alms from two eating together, nor from a woman with child, nor from one giving suck, nor from one in converse with a man, nor from one unclean, nor from where a dog stood by, nor from where flies were buzzing about in swarms.

Neither fish nor flesh have I touched, neither have I drunken of spirituous or fermenting liquors. I have partaken of but one mouthful of food at one house, of but two mouthfuls of food at two houses, of but seven mouthfuls of food at seven houses. I have supported my body upon one offering, upon two offerings, upon seven offerings. I have partaken of nourishment but once daily, but once in two days, but once in seven days, and in this way have come to subject myself to the discipline of abstaining from food for as long as fourteen days. I have been an eater of the herbs and fungi of the fields, of wild rice and other grains, of the dust and refuse of rice. I have fed my body on mosses, grasses, cow-dung. I have lived upon the wild fruits and roots of the jungle, eating only of fruit fallen from the trees. I have worn garments of hemp and hair, as also foul clouts from

the charnel-house, rags from dust-heaps. I have wrapped myself in the abandoned skins and hides of animals; covered my nakedness with lengths of grass, bark, and leaves, with a patch of some wild animal's mane or tail, with the wing of an owl. I was also a plucker-out of hair and beard, practised the austerity of rooting out hair from head and face. I took upon myself the vow always to stand, never to sit or lie down. I bound myself perpetually to squat upon my heels, practised the austerity of continual heel-squatting. A 'thorn-sided one' was I; when I lay down to rest, it was with thorns upon my sides. I also practised the discipline of descending to bathe every evening for the third time. After this fashion have I lived in the strict observance of manifold bodily penances, in stern subjection to manifold bodily pains and torments. Thus, Sāriputta, have I been rigorous in my ascetic discipline.

And in this way have I been offensive in my ascetic practice.

The accumulated dirt of many years has gathered on my body until it fell off, even as the accumulation of years gathers and falls from off a tree stump. Neither did the thought once occur to me: 'O that I might with my hand clean off this accumulation of dirt, or that another might remove it for me!' Such a thought never came into my mind. Thus was I offensive in my ascetic practice.

And, Sāriputta, in this wise did I manifest scrupulousness. In all my goings to and fro I have been fully recollected. Even as regards a drop of water, compassion has been present in me, and I have said: 'May I bring no harm to the tiny creatures swarming therein!' Thus was I scrupulous in my ascetic practice.

And, Sāriputta, in this wise did I seek solitude. I resorted to a woodland place and took up my abode there. And, even as a wild creature of the forest, seeing a human being, flees away through grove and coppice, over hollow and height, so I, seeing a cowherd or a goatherd, a grass-gatherer, a faggot-gatherer, or a forester, fled from grove to grove, from thicket to thicket, from glen to glen, from hill to hill: and why? So that these might not see me, nor I them. Thus did I seek solitude in my practice of asceticism.

And when the cowherds had gone away from the cows in the cattle-sheds, I was wont to go thither with my pot to collect the droppings of the young, sucking calves; and upon that I lived. And what resulted therefrom as my own urine and excrement, upon that also I lived. Such, Sāriputta, was my great penance of filth-feeding.

And, Sāriputta, I betook myself to a certain dark and dreadful wood and in that place made my abode. And there in the dense and fearsome forest such horror reigned, that the hair of whomsoever, not sense-subdued, entered that dread place, stood on end with terror. And when came the cold winter nights in the time of frost, those nights I passed in a clearing, and the days I passed in the heart of the forest. And during the following months of the hot season, by day I remained in the open, passing the nights in a forest thicket. And these verses never heard before came to my mind:

Burning in summer sun,
Freezing in winter's cold,
Far in the dreadful forest-depths,
Fireless, naked, old,
The hermit sits, his mind firm-set
In meditation's mould!

And in a place of graves I laid me down upon a heap of noisome bones. And a band of herd-boys came up and fouled me with their spittle and with their water, and flung mud on me and poked slips of wood into my ears. But, Sāriputta, I can say that not an ill thought against them arose in my mind, such was my attainment in evenmindedness.

Now there are many ascetics and recluses, Sāriputta, who hold and teach the view that purification is wrought by way of food. And they say: 'Let us live exclusively upon Kola fruit!' Or, 'Let us live exclusively upon beans!' Or, 'Let us live exclusively upon sesame!' Or, 'Let us live exclusively upon rice!' And they eat nothing but Kola fruit, or beans, or sesame, or rice, according as their vow may be. They take jelly made from Kola fruit only, from beans only, from sesame only, or from rice only. They drink only of the juice of Kola fruit, of bean juice, of sesame juice, or of the juice of rice. They partake of various kinds of dishes prepared solely from Kola fruit, or from beans, or from sesamum, or from rice. And I can claim, Sāriputta, to have lived upon a single Kola fruit a day, upon a single bean a day, upon a single sesame seed a day, upon a single grain of rice a day. And perhaps, Sāriputta, the thought may arise in your mind: 'Kola fruit, and beans, and sesamum seed, and rice grains, must have been big in those days!' But indeed, Sāriputta, you are not to think so; for in those days, Kola fruit and the other seeds and grains were of exactly the same size that they are now.

And through partaking of but one Kola fruit, but one bean, but one sesame seed, but one grain of rice, for all my daily nourishment, my body became lean beyond measure. Like wasted, wither-

ed reeds became all my limbs, by reason of this the scantiness of my daily portion of food. Like to a camel's hoof became my hips. Like a twisted rope seemed by backbone in its undulations; and as in a dilapidated house, the roof-tree rafters show all aslope, so sloping showed the ribs of my body. As in deep well, the watery gleam lying far below is scarcely to be seen, so in the sockets of mine eyes, my eyeball's gleam, far sunken, well-nigh disappeared. As a severed gourd, uncooked, lying out in the hot sun, becomes all hollow and shrunken, so hollow and shrunken became the skin of my head. And when I would have felt at the skin of my stomach, my hand came in contact with my backbone; and when I felt at my backbone, my hand encountered the skin of my stomach; so clave the skin of the stomach to the backbone. And when I would go to attend to the necessities of nature, there I would topple over for very weakness. And when, to revive the fainting body somewhat, I would stroke my limbs with my hands, lo! as I stroked, the hair of my body, rotted at the roots, came away in my hands.

Yet, Sāriputta, by this method, by this course of action, with all these painful practices, I did not attain to beyond human things, did not obtain the pre-eminence that belongs to the full possession of exalted knowledge and insight: and why not? To that same noble wisdom I was not come, inasmuch as arrival at that noble wisdom is the noble turning away from the world, and brings about the ending of suffering to the man who reasons and reflects.

And, Sāriputta, there be ascetics and recluses who hold and teach the view that purification is attained by passing through the round of rebirth, or that it

comes by way of individual birth; or that it is wrought by place of residence. But, Sāriputta, verily that round of rebirth, that mode of individual birth, that place of residence will be hard to come at, which has not already been mine in the course of this long journey*, saving only birth and residence among the Gods of the Pure Abodes; and if I should take birth or make my dwelling among these, I should not again return to this world.

And there are some ascetics and recluses who say: 'By offerings comes purification!' Or, 'By the fire-sacrifice purification is obtained!' But, Sāriputta, verily that offering is not easy to find which has not already been offered by me in the course of this long journey, be it as chosen king among the warriors, or as wealthy and important brahmin.

And, Sāriputta, there be many ascetics and recluses who hold and give expression to the view: 'So long as this good man is young and full of vigour, a black-haired stripling, in early manhood's fresh and happy years, then is he in full possession of all his mental powers at their best. But when the good man grows old and decrepit, becomes advanced in years, his term of life nearly ended, at the age of eighty or ninety or a hundred years, then his mental powers depart from him.' But this, Sāriputta, is not so. For I, Sāriputta, am now old and burdened with many days, advanced in years, of ripe age, my span of life nearly over; I am in my eightieth year.

And suppose that I have four disciples a hundred years of age, who each have lived for a hundred years, are each a hundred years old, in the highest

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* *This long journey:* the round of re-birth.

degree recollected in mind, restrained in conduct, constant of heart, at the height of their mental powers. Just as a mighty archer, a skilled expert, well-trained in archery, can, with the greatest of ease shoot a light bolt across a palm-tree's shadow, even so are these in the highest degree recollected in mind, in the highest degree restrained in conduct, in the highest degree constant of heart, in full possession of all their mental powers at their best. And let them go on putting to me question after question relating to the Four Foundations of Insight; and to each separate question I will give an answer. And let them bear in mind each question they already have asked and not put any question a second time, never desisting save to partake of necessary meat and drink and to refresh themselves with sleep and rest. Yet withal, Sāriputta, the Accomplished One's exposition would remain incomplete, unfinished the Accomplished One's exposition of the Doctrine, unexhausted the Accomplished One's replies to the questions addressed to Him; and those four disciples of mine, each a hundred years old, would pass away, their days ended.

And, Sāriputta, when you shall bear me about on a litter, the mental powers of the Accomplished One will remain unabated. And in so far as it can rightly be said of anyone, it can rightly be said of me: 'A being free from Delusion has appeared in the world, for the sake of and to the advantage and benefit of gods and men.

Now all this time, the venerable Nāgasamāla had stood behind the Blessed One, fanning Him. Then the venerable Nāgasamāla exclaimed:

'Marvellous, Lord! Astounding, Lord! As I have

listened to this exposition of the Doctrine, the hair of my body has stood on end with wonder and delight. By what name shall this discourse be called, Lord?'

Since that is so, Nāgasamāla, let this discourse upon the Doctrine be borne in mind by you as "The Hair-raising Discourse".

So spake the Blessed One.

XIII.

The Sum of Suffering.

One morning early, whilst the Blessed One was residing at Sāvatthī in the Jeta Grove, a company of the monks, having duly attired themselves and taken mantle and alms-bowl,* set out towards the city to beg their daily food. Then the idea occurred to them: 'It is yet too early to go the begging-round; how if we first pay a visit to the park where the other ascetics stay?' Accordingly the monks proceeded towards the park where dwelt the ascetics of other sects, and, thither arrived, exchanged kindly, friendly greetings and compliments with them and sat down at one side. And now, to them thus seated, the ascetics of the other sects spoke as follows:

'Ascetic Gotama, friends, furnishes a full and perfect exposition of desire; but we, — we also furnish full and complete information regarding desire. Ascetic Gotama furnishes a full and perfect exposition of form; but we, — we also furnish full and complete information regarding form. Ascetic Gotama furnishes a full and perfect exposition of sensation; but we, — we also furnish full and complete information regarding

sensation. Hence what distinction, what difference, what line of demarcation lies betwixt ascetic Gotama and us, whether as regards the delivery of the message or as regards the message itself?'

Then the monks, signifying neither agreement nor disagreement with the words they had heard, arose from their seats and took their departure, with intent to inquire of the Blessed One the meaning of what had been said. And proceeding to Sāvatthī upon the begging-round, they returned, and after partaking of their meal, went where the Blessed One was, and making due obeisance, sat down respectfully at one side. Thus seated, they now told the Blessed One all that had been said to them by the other ascetics, and of their desire to learn from the Blessed One the meaning of the same.

To the ascetics of the other sects who thus spoke to you, this is what ought to be answered: 'What, friends, are the delights of desire? What is the wretchedness of desire? What is the being loosed from desire? What are the delights of form; what the wretchedness of form; what the being loosed therefrom? What are the delights of sensation; what the wretchedness of sensation; what the being loosed therefrom?' Thus questioned, the ascetics of the other sects will be put to confusion and vexation: and why? Because these things truly are beyond them. For, monks, neither in the heavens nor on the earth, amongst the hosts of Māra or of Brahmā, or among the race of ascetics and recluses, — nowhere do I see any capable of rejoicing the heart with an answer to these questions, saving only an Accomplished One, or the disciple of an Accomplished One, or one who has learned of these.

And what are the delights of desire?

Five in number are the possible occasions of desire: these namely: — forms cognisable through the eye, sounds cognisable through the ear, odours cognisable through the nose, flavours cognisable through the tongue, and contacts cognisable through the body, each longedfor, beloved, delightful, pleasing, seductive, provocative. Such are the five possible occasions of desire. And whatsoever of pleasure and satisfaction arises because of these, the same is of the delights of desire.

And what is the wretchedness of desire?

A certain young man of family earns his livelihood by the practice of some such profession as keeper of seals, accountant, appraiser, land-steward, merchant, cattle-breeder, captain of troops, chamberlain, and such like. And he is exposed to cold and to heat, to wind and weather; has to put up with the attacks of flies and gnats and other insects; has to suffer much hunger and thirst. And if to this young man, thus putting forth labour and effort, thus exerting himself, no gain should result, beside himself with grief and distress, he beats his breast, weeping and lamenting: 'Vain, alas!' are all my efforts. Fruitless all my labours!'

But suppose that the young man succeeds in his toil, then he becomes troubled and anxious about the preservation of his gains. 'O may no rulers take my wealth from me!' he exclaims. 'May no robbers carry it off! May it not be destroyed by fire! May no water sweep it away! May envious kinsfolk not take it!' And behold! whilst he is guarding and watching over his goods, they are taken from him by some ruler, or some thieves rob him of them, or they are washed away by a flood, or ill-willing kinsmen deprive

him of them. And again he is all distraught and beats his breast and laments: 'What was mine, alas! is mine no more!' Such is the wretchedness of desire, the sum of suffering which now in this world follows upon desire, comes to be through desire, is associated with desire, arises solely because of desire.

Again, monks, out of desire, moved by desire, impelled thereto by desire, only because of desire, ruler contends with ruler, warrior with warrior, brahmin with brahmin, householder with householder, mother with son, son with mother, father with son, son with father, brother with brother, brother with sister, sister with brother, friend with friend. Then, quarrelling, disputing, contending, they set to with fists, clods, sticks or swords, and so come by death and deadly hurt. Such is the wretchedness of desire.

Again, moved by desire, men arm themselves with sword and buckler, quiver and bow, and, each side in battle array, dash at one another; and the arrows fly, and the javelins glance, and the swords flash. And they pierce each other with arrow and with javelin, and cleave one another's heads with swords; and so come by death and deadly hurt Or, taking sword and buckler, quiver and bow, they scale the newly-daubed ramparts, and arrows fly and javelins glance and swords flash. And they are pierced by arrow and by javelin, and boiling cow-dung is rained down upon them, and they are mangled in hosts, and heads are cloven with swords; and so once more they come by death and deadly hurt. Such is the wretchedness of desire, the sum of suffering which here and now comes to be by reason of desire.

Again, because of desire, men break agreements, commit robbery and theft, waylay travellers, are guilty

of adultery. Then the rulers cause them to be seized and condemn them to various punishments, such as, to be flogged with whips, sticks, or switches; to have their hands cut off; or to have their feet cut off; or to have both their hands and their feet cut off; to have their ears cut off, to have their nose cut off; or to have both ears and nose cut off. Or they are subjected to such tortures as the 'porridge-pot', the 'shell-tonsure', the 'dragon's mouth', the 'wreath of flame', the 'hand-torch', the 'blades of grass', the 'bark-dress', the 'antelope', the 'hook-flesh', the 'penny-piece', the 'lye-melting', the 'bar-whirling', or the 'straw-bolster'. Or they are basted with boiling oil, torn to pieces of dogs, impaled alive, or beheaded; and so they come by death or deadly hurt. Such is the wretchedness of desire, the sum of suffering which in this present life follows upon desire, comes to be through desire, is associated with desire, wholly is because of desire.

Once more, on account of desire, men do that which is evil in deed, in word and in thought; and so doing, at the breakup of the body after death, they come upon a sorry journey downward to loss in the world of the hells. Such is the wretchedness of desire, the sum of suffering after death that follows upon desire, is brought about by desire, arises through desire, is caused solely by desire.

And what is the being loosed from desire?

As respects desire, the suppression, the putting away of lusts and longings, — this is the being loosed from desire.

And whatsoever ascetics or recluses do not thus know, in accordance with truth and fact, the delights of desire and the wretchedness of desire and the being loosed therefrom; that these of themselves

should comprehend desire, or should lead others to attain to a comprehension of desire, — such a thing is impossible.

But whosoever they be of ascetics or recluses who thus know, in accordance with truth and fact, the pleasure and the pain of desire, and the getting free therefrom that these themselves should comprehend desire and be able to instruct others, so that these too might come to comprehend it, — such a thing is possible.

And what are the delights of form?

Suppose that there is a maiden of the warrior or the brahmin or the householder class, in all the charm of her fifteen or sixteen summers; not too tall, not too short, not too slim, not too stout, not too dark, not too fair, — is she not at this period at her very loveliest in form and feature? Whatsoever pleasure and satisfaction arises at the sight of this beauty and loveliness, — that is of the delights of form.

And what is the wretchedness of form?

Suppose that, after a time, one sees this same sister when she is eighty or ninety or a hundred years old, broken-down, crooked as a rooftree rafter, bowed, tottering along leaning on a staff, wasted, withered, all wrinkled and blotched, with broken teeth, grey hair, trembling head. What think ye, monks? That former loveliness of form and feature, — has it not disappeared and given place to wretchedness?

Again, should one see this sister, sick, suffering, sore afflicted, lying fouled in her own filth, lifted up by others, tended by others, — what think ye, monks? Is not that which aforetime was beauty and loveliness wholly departed, and in its place, wretchedness? Such is the wretchedness of form.

Again, should one see this sister after the body has been lying at the burial-place one, two or three days, bloated, discoloured, putrifying, picked at by crows and hawks and vultures, gnawed by dogs and jackals and all manner of crawling things. Or should one see the body, when it is a mere blood-bespattered skeleton, hung with rags of flesh; or when the bones are all scattered this way and that; or when, white as a sea-shell, they are flung together in a heap; or when, after the lapse of a year, they are all weathered away to dust. What think ye monks? All that grace and beauty which was aforetime, — is it not wholly fled, and in its place, wretchedness? But this is the wretchedness of form!

And what is the being loosed from form?

In respect of form, the suppression, the putting away of lusts and longings, this is the being loosed from form.

And whatsoever ascetics and recluses do not thus know, in accordance with truth and fact, the pleasures and pains of form, together with the being loosed therefrom, it is impossible that they themselves should comprehend form or that they should be able lead others to a comprehension of form.

But those ascetics and recluses who do know the pleasures and pains of form as also the being loosed therefrom, that they themselves should comprehend form and be capable of teaching others to comprehend it, — this is possible.

And what are the delights of sensation?

A monk, from desire and all things evil far removed, thoughtful, reflective, in joy and bliss detachment-born, attains to the First High Ecstasy; then, stilling mental activity, attains to the Second High

Ecstasy; then, even minded and collected, attains to the Third High Ecstasy; and lastly, leaving behind pleasures and pains, attains to the Fourth High Ecstasy.' And during the time that the monk thus abides in the attainment of the Four High Ecstasies, his mind is free from all distress self-caused, his mind is free from all distress because of others. Thus free from distress, either on account of himself or on account of others, he experiences the sensation of total freedom from distress. This perfect freedom from distress I call delight as respects sensation.

And what is the wretchedness of sensation?

Sensation, monks, is transient, troublous, subject to all vicissitude. This is the wretchedness of sensation.

And what is the being loosed from sensation?

As respects sensation, the suppression, the putting away of lusts and longings, — this is the being loosed from sensation.

And whatsoever ascetics or recluses do not thus know, in accordance with truth and fact, the delights of sensation, and the wretchedness of sensation, and the being loosed from sensation; neither can they themselves comprehend sensation, nor can they lead others to comprehension. But those who do truly know the delights and the wretchedness of sensation, and the being freed therefrom, — these both comprehend sensation themselves and are able to lead others to comprehension.

So spake the Blessed One.

XIV.

The Sum of Suffering.

Once whilst the Blessed One was sojourning amongst the Sakyas, having taken up his abode in the Fig-tree Park near Kapilavatthu, Mahānāma the Sakya betook himself thither even to the Blessed One, and after due obeisance made, sat down respectfully at one side, and thus addressed the Blessed One:

'For long, Lord, I have understood the doctrine expounded by the Blessed One to be this: "Craving is a defilement of the mind; Hate is a defilement of the mind; Delusion is a defilement of the mind." And thus indeed I accept the doctrine. Yet withal, at times, thoughts of Craving take possession of my mind; thoughts of Hate take possession of my mind; thoughts of Delusion take possession of my mind. And I ask myself: "What thing within me is not yet cast out that Craving, Hate, and Delusion should thus at times lay hold of me?"'

Even that same thing within thee is not cast out, whereby these motions of Craving and Hate and Delusion at times possess thy mind. For, of a surety,

Mahānāma, if that thing within thee, cast out, should cease to be, thou wouldst abide in family life no longer, wouldst no more find pleasure in desires. But inasmuch as that same thing in thee is not put away, therefore dost thou still abide in family life and take delight in desires.

'Sateless are desires, full of torment and all despair: the very height of wretchedness!' If, Mahānāma, the noble disciple, wholly wise, thus rightly sees according to the truth; and yet, apart from desires, apart from things evil, attains not to happiness or to aught better, then he certainly does not turn away from following after desires.

But when, Mahānāma, the noble disciple, with true wisdom beholding things, even as they have come to be, perceives the insatiate nature of desires, their torment and despair, their utter wretchedness, and apart from desires and all things evil, finds happiness, finds something better; then, verily, he follows no more after desires.

And I, Mahānāma, before my full Awakening, whiles yet unattained to perfect awakening, being still only a striver for enlightenment, — I also clearly perceived the wretchedness of desires, but not finding happiness or aught better outside of desires and evil things, I knew not to turn away from following after them. But when with true wisdom I clearly saw the actual nature of desires, their misery and wretchedness, and outside of them found happiness, found something better, then knew I to turn away from following after desires.

And the delights of desiring are those things that are perceived through the five senses, together with such pleasures and satisfactions as come to be be-

cause of them. And the wretchedness of desiring is not to obtain that for which one labours; or, obtaining it, to see it wrenched away again by fire or flood or thieves. The wretchedness of desiring is this, that, driven on thereby, men wage war against one another and meet with death and deadly wounds; do wrong to their neighbours and at the hands of the rulers suffer, therefor, grievous punishment, torture and death. Such is the wretchedness of desiring.

At one time, Mahānāma, I lived at Rājagaha on the mountain called the Vulture's Peak. And at this same time there abode at Black Rock on the side of the Hermit's Hill many of the sect of the naked ascetics who were 'Standers', never either sitting or lying down, thus undergoing much pain and agony. So, one afternoon, my daily period of retirement for meditation at an end, I arose and proceeded towards the slopes of the Hermit's Hill, to Black Rock where the naked ascetics dwelt; and, thither arrived, I thus addressed them:

'Why, friends, are you naked ascetics, 'Standers', refusing to rest on seat or couch, so suffering much grievous and bitter pain?'

And, to my question, the ascetics thus made answer:

'Friend, our Teacher Nāthaputta is mighty in knowledge and understands all things, claiming possession of wisdom and insight unbounded in these words: "Moving or standing still, asleep or awake, wisdom and insight uninterupted, are always with me." Moreover he declares: "O ascetics, formerly you have verily done deeds that were evil, the which you now expiate by means of these painful penances. And forasmuch as body, speech and mind are now kept

in subjection, no evil will any more arise in the future. Thus by your austerities, wiping out past deeds and refraining from new, there will be no further inflow. With the ceasing of further inflow will follow the destruction of deed; with the destruction of deed the destruction of suffering; with the destruction of suffering the destruction of sensation; and with the destruction of sensation all suffering will be spent." And this to us is a good and a satisfying thing; wherefore we rejoice thereat.'

Then, Mahānāma, I spake with the naked ascetics as follows:

'But do you naked ascetics know: "In the past we have been: never have we not been?"'

'We do not, friend.'

'Do you know: "In the past we have done that which was evil: we have not withheld from evil?"'

'We do not, friend.'

'Do you know: "Thus and thus have we done evil in former times?"'

'We do not, friend.'

'Do you know: "So much of suffering is overpast; so much yet remains to expiate; with the overcoming of thus much of suffering all suffering will be ended?"'

'We do not, friend.'

'Then, friends, do you naked ascetics know: "In this present life all that is evil and harmful is done with, all that is helpful and good is attained?"'

'We do not, friend.'

'So, friends, it is agreed that you do not know whether or not you have existed in the past, whether or not you have done evil deeds, whether or not you have done such and such an evil deed. You do not know whether so much of suffering has been surmount-

ed, whether so much yet remains to be expiated, whether with the surmounting of so much all suffering will be overpast. Neither know you if in this your present lifetime all that is evil is done away, and all that is good attained. And this being so, those born into the world of men, harsh and cruel of deeds, hands steeped in blood, — these join themselves to the naked ascetics.'

'Not by happiness, is happiness to be attained; by suffering, verily, is happiness to be attained. If, friend Gotama, happiness may be attained by happiness, then the King of Magadha, Seniya Bimbisāra, would attain to happiness, for King Bimbisāra lives more happily than the venerable Gotama.'

'The venerable ascetics have spoken somewhat hastily and without due consideration. For now I must ask: Of the two venerable ones, which is the happier, — the King of Magadha or the venerable Gotama?'

'Somewhat hasty and ill-considered were our words, friend Gotama, when we said that happiness cannot be obtained by happiness, but only by suffering; and that if happiness is to be got by happiness, then King Bimbisāra will attain to happiness, for he lives more happily than the venerable Gotama. However, letting this stand, we would now put the question to the venerable Gotama: Which of the two venerable ones lives the more happily, — the King of Magadha or the venerable Gotama?'

'And I, friends, will put this question in return; and as it shall seem good to you, so make answer. What think you? Can Seniya Bimbisāra, the King of Magadha, remain without moving his body or speaking a word for seven days and nights, and feel perfectly happy?'

'Indeed he cannot, friend.'

'Can Seniya Bimbisāra sit still without moving his body or speaking for six, five, four, three, two days and nights, or even for one day and night, and feel perfectly happy?'

'Indeed he cannot, friend.'

'But I, friends, am able to stay without moving my body or speaking a word for a day and a night, enjoying the while the perfection of happiness. Yea, I can remain perfectly still and silent for two, three, four, five, six, and even for seven days and nights, and enjoy the while the perfection of happiness. What think you then, friends? This being so, who is the happier, — the King of Magadha or I?'

'This being so, the venerable Gotama is happier than Seniya Bimbisāra, the King of Magadha.'

XV.

The Test.

At one time, when the venerable *Mahāmoggallāna* was residing at the Deer-Park in Bhesakalā Forest in the land of the Bhaggas, he turned to the monks and addressed them as follows.

If, friends, a monk invites reproof and correction at the hands of the venerable ones, and he is unruly and guilty of things making for disorderliness, and impatient and disrespectful in his manner of receiving reproof, then that monk's fellow disciples may hold him unworthy of being spoken to, unworthy of being counselled; such a person may be deemed undeserving of any intimate intercourse.

And what are the things that make for disorderliness?

Suppose, friends, there is a monk who is evilly inclined and under the dominion of evil desires; or one who is great in his own esteem, belittling others; or one who, being angered, is carried away by anger; or one who, being angered, from anger turns to enmity; or one who, angered, breaks forth into cursing; or one who, angered, lets hot words

escape him: — these are things that make for disorderliness.

Again: Should there be a monk who, upon being reproved, turns upon his reprover; or one who, being reproved, upbraids his reprover; or one who, being reproved, withstands his reprover; or one who, being reproved, wanders from one thing to another, brings in irrelevant matters, and exhibits temper, spite and mistrust; or should there be a monk who, upon being reproved, gives no account of himself: — these too are things that make for disorderliness.

Again: If there is a monk who dissembles and vaunts himself; or one who is envious and churlish; or one who is cunning and deceitful; or one who is obstinate and self-conceited; or one who, captivated by the things of the moment, lays fast hold of them, and only with difficulty lets them go: — all these are called things that make for disorderliness.

But if, friends, there is a monk who does not invite reproof and correction at the hands of the venerable ones, and he is gentle and endowed with traits that make for orderliness, and patient and respectful in his manner of receiving reproof; then his fellow disciples may hold him as one to be spoken to and given counsel; such a one may be deemed worthy of intimate intercourse.

And what are the things that make for orderliness?

Suppose, friends, there is a monk who is not evilly inclined nor under the dominion of evil desires; or one who, not being great in his own esteem, does not belittle others; or one who, not being angered, is not carried away by anger; or one who, not being angered, turns not from anger to enmity; or one who,

not being angered, does not break forth into cursing; or one who, not being angered, does not let hot words escape him: — these are things that make for orderliness.

Again: Should there be a monk who, upon being reproved, does not turn upon his reprover; or one who, being reproved, does not upbraid his reprover; or one who, upon being reproved, does not wander from one thing to another, nor bring in irrelevant matters, nor exhibit temper and spite and mistrust; or should there be a monk who, being reproved, gives an account of himself: — all these are things that make for orderliness.

Again: If there is a monk who does not dissemble and vaunt himself; or one who is not envious or churlish; or one who is neither obstinate nor self-conceited; or if there is a monk who, not being captivated by the things of the moment, does not lay fast hold of them, and lets them go again without a pang: — all these are called things that make for orderliness.

Wherefore, friends, thus ought every monk to bring himself to the test.

'Those persons who are evilly inclined and under the dominion of evil desires, or who, great in their own esteem, belittle others; those who, being angered, are carried away with anger, or turn to enmity, or break forth into cursing, or let hot words escape them; those who, being reproved, turn upon their reprover, or upbraid him, or withstand him, or wander from one thing to another, bringing in irrelevant matters, and exhibiting temper, spite and want of trust; or those who refuse to give an account of themselves; those persons who dissemble and vaunt themselves, or are

envious and churlish, or cunning and deceitful, or obstinate and self-conceited, or who are captivated by the things of the moment, and, laying fast hold of them, only with difficulty let them go: — all such persons are displeasing and repellent to me. And if I should be as they are, — ill-disposed, angry under rebuke, full of faults, then I should become displeasing and repellent to others.'

Perceiving this, let the monk then beget this resolve in his heart:

'I will not be ill-disposed. I will not be angry under reproof. I will not show temper and spite and want of trust. I will not be dissembling. I will not be envious. I will not be deceitful. I will not be obstinate. I will not allow myself to be captivated by the things of the moment. I will not lay hold of them with both hands. I will let them go without a murmur.'

Furthermore, each monk ought thus to examine himself:

'How stands it with me? Am I full of faults? Do I chafe and grow angry under rebuke? Am I in the grip of evil desires?' And if, after such self-examination, he knows himself to be faulty and impatient of reproof and inclined to evil, then the monk must labour to be rid of these evil and harmful things.

But if, examining himself, the monk knows: 'I am not full of faults. I do not chafe and grow angry under rebuke. I am not in the grip of evil desires,' then, happy and joyful, day and night let him continue in the cultivation of that which is good and helpful.

Just as a woman or a man, young, fresh and handsome, might take a mirror or a bowl of pure, clear, transparent water, and closely scan the reflection

of their face therein: if there they see any soil or stain, they set about to remove that same soil or stain: but if they do not see any soil or stain, then they are pleased, saying: 'There is naught amiss with me; I am quite clean.'

In the selfsame way, friends, if, scanning himself closely, the monk perceives that each and all of these evil and harmful things are not put away from within him, then, friends, that monk must wrestle and strive to get rid of all those evil and harmful things: but if, scanning himself, the monk perceives that each and all of these evil and harmful things are put away from within him, then, happy and joyful, day and night let him continue in the cultivation of all that is good and helpful.

So spake the venerable Mahāmoggallāna.

XVI.

Perversities of the Heart.

Upon one occasion, whilst the Blessed One was residing at Anāthapiṇḍika's Park, He turned to His disciples and addressed them as follows:

Whatsoever monk has not rid himself of the Five Perversities of the Heart, has not broken free from the Five Enslavements of the Heart, verily he cannot come to growth and increase and fulness of stature in this Good Way.

And what are the Five Perversities of the Heart?

Suppose, disciples, that there is a monk who doubts and wavers with respect to the Teacher, doubts and wavers with respect to the Teaching, doubts and wavers with respect to the Order, doubts and wavers with respect to the Discipline, lacks confidence in them, is not sure about them: inasmuch as this is so, he has no mind for struggle and endeavour, no inclination towards persevering, energetic effort; and he whose mind in these four ways is thus estranged from exertion, he thus is not rid of the First Perversity of the Heart, of the Second Perversity of the Heart, of the Third Perversity of the Heart and of the Fourth Perversity

of the Heart. Or if the monk is angry and displeased, gloomy and sullen in his intercourse with his fellow disciples; inasmuch as this is so, again he has no mind for endeavour and energetic effort; and he whose mind is thus estranged from exertion, is thus not rid of the Fifth Perversity of the Heart. Such are the Five Perversities of the Heart of which such a monk is not rid.

And what are the Five Enslavements of the Heart?

Suppose that a monk as regards Desire is not free from lust, longing, liking, thirst, burning and craving; as regards the Body is not free from lust, longing, liking, thirst, burning and craving; and as regards Form is not free from lust, longing, liking, thirst, burning and craving: inasmuch as this is so, he has no mind for struggle or endeavour, no inclination towards persevering, energetic effort; and he who whose mind is thus alien to exertion, he thus is not broken loose from the First, from the Second and from the Third Enslavement of the Heart.

Again: If the monk, having eaten sufficient for his stomach's requirements, gives himself over to the enjoyment of seat and couch and drowsy relaxation; inasmuch as he does so, he is indisposed to endeavour and energetic effort; and he whose mind is thus estranged from exertion is thus not broken free from the Fourth Enslavement of the Heart.

Once more: If a monk lives the Holy Life wishful only to attain to the ranks of some or other of the gods, saying: 'By this practice, this observance, this austerity, this living of the Holy Life, I shall become a god or as one of the gods!' Inasmuch as this is so, again the monk will be indisposed to endeavour and energetic effort; and he whose mind is thus estranged

from exertion, is thus not broken free from the Fifth Enslavement of the Heart. Such are the Five Enslavements of the Heart from which the monk is not broken free.

And whatsoever monk has not got rid of these Five Perversities of the Heart, has not broken free from the Five Enslavements of the Heart, verily he cannot come to growth and increase and fulness of stature in this Good Way.

But, disciples, whatsoever monk has rid himself of these Five Perversities of the Heart, has broken free from the Five Enslavements of the Heart, verily he can come to growth and increase and fulness of stature in this Good Way.

And how is the monk rid of the Five Perversities of the Heart?

He is free from doubt, dubiety, hesitancy and uncertainty with respect to the Teacher, and with respect to the Teaching, and with respect to the Order, and with respect to the Discipline. Also, he is free from anger, displeasure, gloom and sullenness in his intercourse with his fellow disciples. Thus is the monk rid of the Five Perversities of the Heart.

And how is the monk broken free from the Five Enslavements of the Heart?

The monk is void of lust, longing, liking, thirst, burning and craving as regards Desire, and as regards the Body, and as regards Form. Also, having eaten sufficient for his stomach's requirements, he does not give himself over to the enjoyment of seat and couch and drowsy relaxation. Also, he does not live the Holy Life only in the hope of obtaining a place among the gods. Thus is the monk broken free from the Five Enslavements of the Heart.

And whatsoever monk thus rids himself of these Five Perversities of the Heart, thus breaks free from these Five Enslavements of the Heart, — he verily can attain to growth and increase and fulness of stature in this Good Way.

And he develops that requisite for the attainment of supernatural powers which is Determination, that requisite which is Energy, that requisite which is Thought, and that requisite which is Investigation, each of them acquired by the sustained and ardent practice of concentration; — these Four, with Fortitude as the Fifth. And the monk, thus endowed with Fortitude, thus endowed with all these fifteen qualities, is ripe for breaking through, ripe for Awakening, ripe for the attaining of Security Supreme.

Suppose, disciples, that there is a hen with eight or ten or a dozen eggs, and that she sits devotedly on them, keeps them thoroughly warm, gives them all her care. None the less, such a wish as this will arise in her: 'O that my chicklings might cleave the egg-shell with claw and beak, and so break through safely!' But in due course those chicklings, plying beak and claw, make an opening in the shell and break through in safety. In like manner, disciples, the monk, thus endowed with fortitude and with all the fifteen qualities, in due course breaks through, in due course attains to Awakening, in due course reaches Security Supreme.

So spake the Blessed One.

XVII.

Woodland Solitude.

Upon one occasion the Blessed One addressed the disciples as follows:

The way of woodland solitude I shall now lay before you, disciples. Hearken and give good heed, and I shall speak.

A certain monk lives in one or another woodland solitude. But whilst inhabiting that solitude, his unsteady mind does not become steady, his scattered thoughts do not become collected, the Banes undecayed within him do not go to decay, the Supreme Security he has not attained, it remains unattained; and those necessities of life proper to an ascetic: clothing, food, shelter, and medicine, — these he obtains only with difficulty.

Wherefore that monk will thus ponder within himself: 'Here I live in a forest retreat, but so living, my unsteady mind does not become steady, my scattered thoughts do not become collected, the Banes undecayed within me do not go to decay, to the unattained Supreme Security I do not attain, and only with difficulty do I get the necessities of life proper

to an ascetic: clothing, food, shelter, and medicine.' Accordingly, either in the nighttime or in broad daylight, he will leave that woodland solitude, he will not stay.

And a certain monk dwells in one or another woodland solitude, lacking in steadiness of mind, concentration of thought, the drying up of the Banes, the attainment of Supreme Security; and though continuing to dwell in that solitude, he does not achieve steadiness of mind, concentration of thought, the drying up of the Banes, the attainment of Supreme Security; yet he obtains with but little difficulty all that an ascetic can rightly ask for for the maintenance of life: clothing, food, shelter, and medicine.

Accordingly that monk will thus think within himself: 'Here I live in this forest retreat, but, although living here, I obtain without much difficulty all an ascetic requires for his body's well being: clothing, food, shelter, and medicine, I do not attain to steadiness of mind, concentration of thought, the drying up of the Banes, Supreme Security. But it was not for the sake of clothing, or for the sake of food, or for the sake of shelter, or for the sake of medicine, that I passed from home to the homeless life; yet withal, I am not attaining to peace of mind, freedom from Bane, Supreme Security.' And with this consideration, he will forsake that woodland solitude; he will not remain.

And a certain monk lives in one or another woodland solitude. And as he lives there, his unsteady mind becomes steady, his scattered thoughts become collected, the Banes yet undecayed within him go to decay, and to that Supreme Security, which as yet has been unattained, he now attains; but he experiences difficulty in obtaining the necessities of life

proper to an ascetic: clothing, food, shelter, and medicine.

Wherefore he will reflect thus within himself: ‚Living in this forest retreat, I have attained to steadiness and concentration of mind, to the dying out of the Banes, to Supreme Security, albeit I only with difficulty obtain the necessities of life. But it was not for the sake of such things as clothing, food, shelter, or medicine, that I left my home to follow the homeless life; and I have attained peace of mind, freedom from Bane, Supreme Security.' And with this consideration, he will abide in that woodland solitude; he will not go away.

A certain monk living in woodland solitude attains to a steady and concentrated state of mind, to the dying out of the Banes, to the Supreme Security; also, he obtains without much difficulty all an ascetic requires for his bodily needs.

Wherefore his thoughts will run: 'I have attained to steadiness and concentration of mind, to the dying out of the Banes, to Supreme Security; and the wants of my body are met with but little trouble;' and accordingly, this monk will abide in that woodland solitude his whole life long; he will never leave it.

Again: there is a monk who lives in the neighbourhood of some village, or town, or city, or country, along with a certain person. And, living with that person, he does not attain to peace of mind, to the ending of evil, to final surety; also, he has difficulty in obtaining the necessities of life. Hence, reflecting upon his failure to achieve peace of mind, the ending of evil, and final surety, either in the nighttime or by

daylight, without leave asked, he will steal away from that person, he will not stay with him.

There is a monk who, living with a certain person, does not achieve peace of mind, the ending of evil, final surety, but has little difficulty in obtaining the necessities of life. Accordingly, reflecting that albeit he has little difficulty in obtaining clothing, food, shelter, and medicine, it was not for the sake of these things that he left home behind for the homeless state, and that he is far from achieving peace of mind and sure deliverance; — reflecting thus, some day or night, without leave asked, he will steal away from that person, he will not continue with him.

And there is a monk who, living with a certain person, finds his unsteady mind grow steady, his scattered thoughts become collected, the Banes yet unwithered within him, wither away, reaches final surety, but has difficulty in obtaining the necessities of life. However, he reflects to himself: 'Living with this person I have attained to steadiness of mind, to concentration of thought, to the withering away of the Banes, to final surety; and albeit I have difficulty in obtaining the necessities of life, it was not for the sake of clothing, food, shelter, and medicine that I left home behind and took to the homeless life; and I have attained peace of mind, freedom from evil, and final surety.' And with that consideration, the monk will abide with that person, he will not part from him.

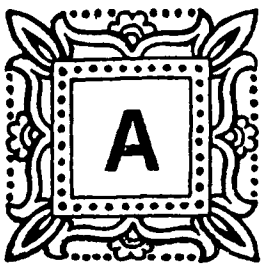
And there is a monk who, living with a certain person, attains peace of mind, the ending of evil, final surety, while finding little difficulty in obtaining things needful for the body. This monk, reflecting within himself that he has attained peace of mind and final

deliverance, and that he has no trouble in respect of bodily necessities, will adhere to that person his whole life long, and never leave him unless he is sent away.

So spake the Blessed One.

XVIII.

The Dainty Morsel.



t one time the Blessed One sojourned amongthe Sākyas, taking up His abode in the Fig-tree Park at Kapilavatthu. And having duly attired Himself one morning, the Blessed One took mantle and alms-bowl and went into Kapilavatthu for alms of food. Then, having made the round of the city, he returned and partook of His meal, and proceeding towards the Great Forest, entered therein and sat down beneath a clump of Vilva trees with intent to pass the day there.

Now it happened that Daṇḍapāṇi the Sākya, strolling about at leisure, also went in the direction of the Great Forest, and entering it, encountered the Blessed One, where He sat beneath the Vilva trees. So, approaching the Blessed One, he greeted Him with the customary civil compliments and stood at one side leaning on his stick, and in that posture, addressing the Blessed One, inquired:

'What doctrine does the ascetic hold? What does he preach?'

'Such a doctrine, friend, that in the heavens or on

the earth, amongst the hosts of Māra or Brahmā, or among the race of ascetics and recluses, of none in all the worlds, whether gods or men, does he stand in awe; such, moreover, that of Him who lives sundered from desirings, the Holy One, done with all questionings, severed from distress of mind, thirsting neither for existence nor for non-existence, perceptions no longer lay hold. That is my doctrine, friend; that is what I preach.'

At this reply, Daṇḍapāṇi the Sākya drooped his head, and lolling his tongue, drew his brows up into three wrinkles and went off, hanging on his stick.

Then the Blessed One, His period of retirement ended, arose and went back to the Fig-tree Park; and, taking the seat kept for Him, related to the assembled monks what had passed between Himself and Daṇḍapāṇi the Sākya.

Thereupon a certain monk, addressing the Blessed One asked: 'But what doctrine, Lord, does the Blessed One hold, that He stands unawed by any in heaven or earth, or gods or men, of the train of Māra or Brahmā, or of the race of ascetics and recluses? And how do perceptions not lay hold of the Blessed One, the Holy One, who lives apart from desires and questionings and distress of mind, and thirsts not either for existence or for non-existence?'

'When, disciple, a totality of obstructing* perceptions, howsoever engendered, play upon a man, — if now there should be neither delight nor response nor clinging, even this is the end of Craving Propensities; even this is the end of Anger Propensities; even

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* *Obstructing:* Obstructing progress towards Enlightenment.

this is the end of Opinion Propensities; even this is the end of Doubt Propensities; even this is the end of the Propensity to Thirst after Existence; this verily is the end of Delusion Propensities. This also is the end of beating with staves and cutting with swords, of quarrelling, contention and strife, of mutual slanders and lies. Here comes to ending final and complete every evil and unwholesome thing.'

So spake the Blessed One; and having so spoken, the Accomplished One rose from His seat and entered His dwelling.

Then, not long after the Blessed One had departed, the monks began to talk thus among themselves: 'The Blessed One has just addressed us in a brief discourse, and without imparting to us its meaning in detail, has gone into His dwelling. Who now should be able to unfold at length the sense of this concise discourse?'

Then the monks thought: 'Why, there is that venerable one, Mahākaccāna, highly spoken of by the Teacher Himself, highly esteemeed by the wise among his fellow disciples! Surely the venerable Mahākaccāna will be able to set forth in detail the purport of this condensed discourse of the Blessed One's! How if we now go to the venerable Mahākaccāna, and ask him to expound this matter?'

So the monks proceeded where was the venerable Mahākaccāna, and after the usual respectful greetings, took their places at one side, and duly told the venerable Mahākaccāna what the Blessed One had said to them in brief, and how, after due deliberation they had resolved to ask the venerable one for a fuller exposition of the same. 'And now, may the venerable Mahākaccāna be pleased to expound the matter to us!' they said.

'Just as a man wanting heart-wood, looking for heart-wood, going about in search of heart-wood, might climb some tall, stout-standing tree, clambering up over root and trunk, thinking to search for heart-wood among the leaves and branches, so has it happened with the venerable ones. For, though face to face with the Teacher, yet have they passed over the Blessed One, and thought to ask us for the explanation of His words. But, friends, verily the Blessed One is the Knower Who Knows, the See-er Who Sees; Vision, Knowledge, Truth, Holiness Incarnate; Proclaimer, Expounder; Revealer of Meanings, Bestower of Immortality, Lord of Truth, the Accomplished One! And then surely, was the time to have inquired of the Blessed One Himself the meaning of this, and even as He made answer, so to bear it in mind.'

'Truly, friend Kaccāna, the Blessed One is the Knower Who Knows, the See-er Who Sees; Vision, Knowledge, Truth, Holiness Incarnate; Proclaimer, Expounder; Revealer of Meanings; Bestower of Immortality, Lord of Truth, the Accomplished One. And then also was the time to have asked for a fuller explanation, and as He imparted it, so to accept it. But, friend, remembering that the venerable Mahākaccāna is highly spoken of by the Blessed One Himself, and highly esteemed by the wise among his fellow-disciples, we have thought that the venerable Mahākaccāna might be able to set forth at greater length this that the Blessed One has only laid before us in a few brief words. Wherefore let the venerable Mahākaccāna expound this matter to us, nor take it amiss that we ask.'

'Very well, friends! Listen and lay to heart what you shall hear! The Blessed One, speaking in brief

has said, that when a totality of obstructing perceptions play upon a man, and awaken neither delight nor response nor cleaving, that this truly is the end of the Propensities to Craving, Anger, Opinion, Doubt, Thirst for Existence, and Delusion; the end of violence, contention, and evil speech; the complete disappearance of everything evil and unwholesome. Of these few words, then, I understand the full sense to be as follows:

'In dependence upon the Eye and Forms there arises Visual Consciousness; the conjunction of these three constitutes Contact, and out of Contact springs Sensation. What is sensed, that is cognised. What is cognised, that is apprehended. What is apprehended, that is distinguished. What, thus engendered, is distinguished, plays upon a man as a totality of obstructing perceptions, in respect of forms discernible by the eye in past or future time or at the present moment. And as with Eye, Forms and Visual Consciousness, so with Ear, Sounds and Auditory Consciousness; Nose, Odours and Olfactory Consciousness; Tongue, Flavours and Gustatory Consciousness; Body, Contacts and Tactile Consciousness; Mind, Ideas and Mental Consciousness. In dependence upon the Mind and Ideas there arises Mental Consciousness; the conjunction of these three constitutes Contact, and out of Contact springs Sensation. What is sensed, that is cognised. What is cognised, that is apprehended. What is apprehended, that is distinguished. What, thus engendered, is distinguished, plays upon a man as a totality of obstructing perceptions, in respect of ideas discernible by the mind in past or future time or at the present moment.

'When, friends, Eye, Forms and Visual Conscious-

ness are present, then is possible the manifestation of Contact. When Contact is present, Sensation can make its appearance. Sensation being present, Perception can manifest itself. Perception manifesting itself, Apprehension can appear. With the appearance of Apprehension, the manifestation of the action of a totality of obstructing perceptions also becomes possible. And as with Eye and Forms, so with Ear and Sounds, Nose and Odours, Tongue and Flavours, Body and Contacts, Mind and Ideas. Mind, Ideas, and Mental Consciousness being present, Contact can take place. Contact being present, Sensation can take place. Sensation being present, Perception can take place. Perception being present, Apprehension can take place. Apprehension being present, there is likewise present the possibility of the manifestation of the action of a totality of obstructing perceptions.

'But, friends, if Eye, Forms, and Visual Consciousness are lacking, then it is impossible for Contact to make its appearance. If Contact does not appear, there is no possibility of Sensation. If Sensation is not forthcoming, Perception cannot be. If there is no Perception, there can be no Apprehension. And where there is no Apprehension, it is impossible for the action of a totality of obstructing perceptions to manifest itself.

'This, friends, as I understand it, is the meaning in full of what the Blessed One declared only in brief. But if the venerable ones so choose, let them go to the Blessed One Himself and enquire of Him, and as He shall make answer, so let them bear it in mind.'

Then the monks, pleased and gratified with the words spoken by the venerable Mahākaccāna, rose from their seats and betook themselves to the Blessed

One. And, arrived thither, after due obeisance made, they took their seats respectfully at one side, and told the Blessed One how, soon after He had left them, they had thought to ask for a fuller explanation of His words from the venerable Mahākaccāna. 'And so, Lord,' they said, 'we went to the venerable Mahākaccāna, and asked him concerning the meaning thereof, and after this manner, in these words and sentences, he expounded it to us.'

'Learned, O disciples, is Mahākaccāna! Mighty in wisdom is Mahākaccāna! If, disciples, you had asked me for an explanation, I should have answered you in precisely the same way that you have been answered by the venerable Mahākaccāna. For this is the exact meaning of the matter, and even thus bear it in mind!'

At these words, the venerable Ānanda, addressing the Blessed One said:

'Just as a man, worn out with hunger and fatigue, coming upon a dainty morsel and proceeding to taste of it, more and more obtains its sweet and delicious flavour, even so, Lord, the disciple of mind well-endowed, as step by step in wisdom, he inquires into the meaning of this exposition of the truth, will meet with satisfaction, will find peace of mind. By what name, Lord, shall this exposition of the truth be called?'

'Since, Ānanda, this exposition of the truth is by thee esteemed a dainty morsel, even by that name let it be remembered by thee!'

So spake the Blessed One.

XIX.

Parted Considerations.

In former times, disciples, before my Full Awakening, while still only aspiring, not yet attained to the Supreme Awakening, this thought occurred to me: 'How now if I should take these Considerations that come before my mind, and part them, these upon this side, and those upon that?' And so, disciples, Considerations of Craving, Considerations of Ill-will, Considerations of Cruelty, — these I took and placed upon one side; and Considerations of Renunciation, Considerations of Good-will, Considerations of Kindliness, — these I took and placed upon the other side.

And when now in me, thus earnest, strenuous and resolute, a Consideration of Craving arose, I forthwith said to myself: 'Behold, this thought of Craving seeks foothold in my mind, and verily it will lead to my own hurt, will lead to the hurt of others, will lead to the hurt both of myself and of others. It is destructive of wisdom, leagued with ruin, not conducive to deliverance.' And, reflecting that this thought of Craving would work injury to oneself and to one's neigh-

bour, to all concerned, and that it was fatal to wisdom, conjoined with ruin, opposed to deliverance, — so reflecting, that unwholesome thought died away from within me. And as often as that thought of Craving strove to arise, I repulsed it, crushed it down, made it that it ceased to be. Now whatsoever a monk considers in mind and dwells upon at any length, to that his thoughts will incline. If the monk considers and turns over in mind at great length the thought of Craving, he drives away the thought of Renunciation, strengthens that thought of Craving, and so to this his mind inclines.

And as with the thought of Craving, so with the thought of Ill-will and the thought of Cruelty: when these sought lodgement in my mind, I considered how that they were injurious to oneself and to others, to all concerned, unwise, ruinous, not tending to deliverance; and so considering, they died away from me. And as oft soever as they strove to arise, I put them from me, crushed them out, knowing that thoughts of Ill-will and Cruelty drive away thoughts of Good-will and Kindliness, and so the mind is inclined to Ill-will and to Malice.

Just as a cowherd tending his herd during the last month of the rainy season, in the autumntime when the crops are being gathered in, beating his beasts with his stick, drives them from this place and that, and pens them in and confines them, well seeing, this cow-herd, that else his cattle may come to grief and harm, may be caught and killed. Even so, disciples, did I perceive the wretchedness, worthlessness, and vilenessof things evil, and the advantage and profit of things good, of Renunciation.

And in me, disciples, earnest, strenuous, resolute,

there arose the thought of Renunciation, and then I was aware: 'Arisen in me is this thought of Renunciation; and it leads neither to my own hurt nor to the hurt of others, leads to the hurt of none; but it makes for wisdom, is allied to success, conducts to Deliverance.' And when, disciples, I thought and pondered upon this by night, I found therein no cause for fear. And when by day I considered and reflected upon this, I perceived therein no grounds for fear. Thinking and pondering upon this, whether by night or by day, I found therein no reasons for fear. 'However,' I reflected, 'thinking and pondering at too great length, my body will become wearied; and the body being wearied, the mind will suffer distress; and a mind distressed is far removed from calm and concentration.' And so, disciples, I steadied my mind within me, stilled it, brought it to one-ness, to collectedness; and why? 'Let not my mind suffer distress!' was my resolve.

But whatsoever a monk considers in mind and dwells upon at great length, — to that his thoughts incline. Hence, thinking and pondering at great length upon the idea of Renunciation, the thought of Craving was put away, the thought of Renunciation waxed strong, and so to this my mind inclined.

And as with the thought of Renunciation, so with the thought of Good-will and the thought of Kindliness: reflecting that these thoughts wrought injury to none, neither to oneself nor to others, but that they tended to wisdom, success, and Deliverance, I found therein nothing to fear either by night or by day. And, thinking and dwelling at length upon the thought of Good-will and of Kindliness, all thoughts of Ill-will and of Cruelty were set aside, and Good-will and

Kindliness waxed strong within me, and to these accordingly my mind inclined.

Just as a cowherd tending his herd in the last month of the hot season, when all about the villages the crops are sprouting and growing, must pay attention to his cattle whether they are among the trees or out in the open, always knowing: 'There they are, the cattle!' Even so, disciples, I had to be ever aware: 'There they are, these thoughts!'

Strenuous and resolute now was I, recollected in mind, not distracted; body subdued, not unruly; thoughts concentrated and brought to a focus. And so I attained to the First High Ecstasy, and to the Second High Ecstasy, and to the Third High Ecstasy, and to the Fourth High Ecstasy. And then, in the first watch of the night I reached to the memory of my past forms of existence; and in the second watch, to seeing with the pure, the superhuman Seeing, so that I beheld how living beings fare in all three worlds according to their deeds. And in the last watch of the night, I perceived and understood the Origin and Ending of Suffering and of Bane, abiding there as one earnest, strenuous, resolute; ignorance banished, knowledge gained; darkness past, light won!

Just as though upon some woodland height or on some wide-spreading marshy plain, a great herd of deer should have their dwelling-place; and some man or other should come up to them, wishful of their harm, desirous of their hurt, not seeking their well-being; where the safe, good, joy-giving road is, this man will bar the way; and he will open the downward road, will let the deer into the swampy land, will set them straying in the morass, so that, suffering mishap and loss, after a time this great herd of deer will be reduced to a mere handful.

But, disciples, should there come to this great herd of deer a certain man, intent upon their benefit, desirous of their welfare, seeking only their security and safety, where leads the safe, the good, the joy-procuring road, this man will open the way, and he will shut the downward road, debar those deer from the swampy land, exclude them from the morass; and so, after a time, this great herd of deer will spread and increase and wax still greater.

A parable, my disciples, have I here set forth for your instruction, and this is the interpretation thereof.

The wide-spreading marshy plain — this, disciples, is a representation of desires. The great herd of deer represents all living beings. The man wishful of their hurt, desirous of their injury, not seeking their well-being — this is a figure of Māra the Evil One. And the downward road stands for the Eightfold Road of Wrongness; Wrong Theories, Wrong Resolves, Wrong Words, Wrong Deeds, Wrong Means of earning a Livelihood, Wrong Efforts, Wrong Attentiveness, Wrong Meditation. The swampy land represents the Lust after Delight, and the morass typifies Ignorance.

The man, however, desirous only of the welfare and security of the herd of deer — this, disciples, is a representation of the Accomplished One, the Exalted One, the Supremely Awakened One. The safe, the good, the joy-procuring road — this is the Excellent Eightfold Road of Right Viewedness, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Recollectedness, and Right Concentration. Thus it is, disciples, that I have opened up the safe, the good, the joy-procuring road, and closed the downward road, barred the swampy lands, fenced off the morass. Yea, moved of pity and compassion, what-

soever a Teacher can be asked to do for his disciples, that have I done for you. Here are woodland shades; there, haunts of solitude! Devote yourselves to meditation, my disciples! Be not neglectful! Make not to yourselves occasion for after-regrets! Thus do we admonish you.

So spake the Blessed One.

XX.

The Subsidence of the Considerations.

In his devotion to the Deeper Thought, O disciples, from time to time, the monk must apply his mind to the following Five Practices.

When, disciples, a certain idea comes to the monk, and through dwelling upon such idea there arise in his mind evil, insalutary Considerations connected with Desire, connected with Hate, connected with Delusion, then the monk from that idea must engender in mind another idea connected with that which is salutary; and, in thus from a former idea engendering another connected with what is salutary, the evil and insalutary Considerations connected with Desire and with Hate and with Delusion will disappear and go to decay, and with their disappearing the mind of the monk within him will become settled, subdued, unified, concentrated.

Just as a competent mason's apprentice, with a slender pin will knock out, remove and dispose of a thicker one, so also, when through dwelling on some idea that has come to him, evil, insalutary Considera-

tions connected with Desire, Hate and Delusion arise in the monk, then shall he engender in mind from that which before has filled it another idea connected with salutary things, whereupon the evil insalutary Considerations will disappear and go to decay, and with their disappearing his mind will become settled, subdued, unified, concentrated.

But if, while engendering in mind from a former idea another idea connected with salutary things, there should still arise in the monk evil, insalutary Considerations connected with Desire and with Hate and with Delusion, then the monk must give his mind to the investigation of the wretchedness of these Considerations, thus: 'Behold how insalutary are these Considerations! Behold how reprehensible are these Considerations! Behold how fertile in Suffering are these Considerations!' And thus investigating the wretchedness of these Considerations, these evil, insalutary Considerations connected with Desire, Hate and Delusion will disappear and die away, and with their disappearing, the monk's mind will become settled, subdued, unified, concentrated.

Just as a woman or a man, young, fresh, handsome, upon having a piece of snake or dog or human carrion hung about their neck, will be forthwith seized with horror and loathing and disgust, even so the monk, if, while from a former idea engendering another in his mind, evil, insalutary Considerations yet arise within him, let him give his mind to the investigation of the wretchedness and misery of these Considerations connected with Desire, Hate and Delusion, and with that, all evil, insalutary Considerations will die away from him, and his mind will become settled and concentrated.

But if, investigating the wretchedness of these Considerations connected with Desire, Hate and Delusion, evil, insalutary Considerations should still arise, then the monk must turn away his mind from regarding these Considerations; and so turning away his mind, these evil, insalutary Considerations will disappear and go to decay, and his mind will attain to calm and concentration.

Just as a seeing man, not wishing to behold certain forms that have come before him, will close his eyes or look off in another direction, so also, if, while investigating the wretchedness of evil, insalutary Considerations, these same Considerations should still arise before the monk, then he shall turn his mind away from regarding these Considerations connected with Desire, Hate and Delusion, and then these evil Considerations will cease from within him, and so his mind will attain to calm and concentration.

But if, with the turning away of the mind from these Considerations, evil, insalutary Considerations should still continue to arise, then the monk by degrees must bring these Considerations to subsidence; and in thus causing them to subside by degrees, these evil, insalutary Considerations will die away from within him, and his mind will come to calm and concentration.

Just as a man running swiftly might say to himself: 'But what am I going so hurriedly for? How if I go more gently!' And then going gently might say: 'But why am I moving gently? How if I stand still!' And then standing still might say: 'But why should I remain standing? How if I take a seat!' And sitting down should ask himself: 'But why should I only sit? Why should I not lie down?' And with that does

indeed lie down; thus does a man, discarding more vigorous postures, betake himself to gentler and gentler postures. And in this way also, if with the turning away of his mind from these Considerations, evil, insalutary Considerations still continue to arise in the monk, then by degrees he shall bring these evil, insalutary Considerations to subsidence, and so his mind will attain to calm and concentration.

And if, disciples, bringing these Considerations to subsidence by degrees, evil, insalutary Considerations connected with Desire and with Hate and with Delusion should still persist in arising, then with teeth clenched and tongue pressed to palate, the monk by main force must constrain and coerce his mind; and thus with clenched teeth and taut tongue, constraining and coercing his mind, those evil, insalutary Considerations will disappear and go to decay; and with their disappearing, the mind of the monk within him will become settled, subdued, unified, concentrated.

Just as a powerful man, seizing a weaker man by the head or shoulders, by main strength constrains and coerces him, even so the monk, who, bringing these Considerations by degrees to subsidence, finds evil, insalutary Considerations persist in arising, must clench his teeth, set tongue tight to palate, and by main strength constrain and coerce his mind; and thus constraining and coercing his mind, those evil, insalutary Considerations connected with Desire and with Hate and with Delusion will all disappear and go to decay, and with their disappearing, the mind of the monk within him will become settled and subdued and unified and concentrated.

If then the monk from one idea that has come to his mind begets another that leads to salutary

thoughts, if he directs his mind to the investigation of the worthlessness of evil Considerations, turns away his mind from regarding evil Considerations, by degrees brings evil Considerations to quiescence, by main strength constrains and coerces his mind, so doing, those evil and insalutary Considerations connected with Desire, connected with Hate, connected with Delusion will all disappear and go to decay, and with their disappearing, the monk's mind within him will become settled and subdued, will attain to one-ness and concentration. And such a monk is called a Master of the Methods and Ways of the Considerations. For whatsoever Consideration he wills, that he considers. And whatsoever Consideration he does not will, that he does not consider. He has hewn down the Lust of Living, burst the bond, made an end of Suffering, even by the utter banishment of pride.

So spake the Blessed One.

XXI.

The Parable of the Saw.

At one time whilst the Blessed One was staying in Anāthapiṇḍika's Park at Sāvatthī, the venerable Moliyaphagguna was in the habit of frequenting the society of the nuns at unseasonable hours. And so did the venerable Moliyaphagguna frequent the society of the nuns, that if, when he was by, any of the monks spoke disapprovingly of those nuns, then the venerable Moliyaphagguna became angry and displeased and found fault with him. And if any of the monks in the presence of the nuns spoke unfavourably of the venerable Moliyaphagguna, these nuns were greatly offended and annoyed and withstood that monk; so closely associated was the venerable Moliyaphagguna and the nuns.

And now a certain one of the monks went to the Blessed One and, after reverential greeting, sat down respectfully at one side and told the Blessed One how that the venerable Moliyaphagguna was to be found in the company of the nuns at unseemly hours, and that, so closely associated was he with the nuns, that when in his presence any one spoke reprovingly of

them, the venerable Moliyaphagguna grew hot and angry and gainsaid him. And how that, on the other hand, when in the presence of the nuns any one spoke in terms of reproach of the venerable Moliyaphagguna, then those nuns took great offence and angrily contradicted him.

Then the Blessed One called one of the monks to him and said: 'Go, monk, and say to monk Moliyaphagguna from me: "The Teacher calls for thee, friend Phagguna."' 'Very good, Lord!' replied that monk, agreeable to the command of the Blessed One, and, going where was the venerable Moliyaphagguna, he approached him and said: 'The Teacher calls for thee, friend Phagguna.' 'Very good, friend!' replied the venerable Moliyaphagguna in answer to the monk's message; and, going where was the Blessed One, he gave the Blessed One reverential greeting and sat down respectfully at one side. And now to the venerable Moliyaphagguna, thus seated at one side, the Blessed One spake as follows:

'Is it true, as is being said of thee, Phagguna, that thou frequentest the society of the nuns at untimely seasons? For they say that thou art upon such close terms of friendship with the nuns, that, should any of the monks speak disapprovingly of them when thou art by, thereupon thou art seized with anger and displeasure and dost oppose him. And also, when any of the monks speaks dispraisingly of thee in the presence of the nuns, that then they become angry and offended and contradict him. Art thou really, as is said, thus closely concerned with the nuns, Phagguna?'

'It is true, Lord.'

'But thou, Phagguna, — didst not thou, a youth of good family moved thereto by faith, withdraw from

household life and vow thyself to the life of homelessness?'

'Truly I did, Lord.'

'And is not this illdone of thee, Phagguna, that thou, a youth of good family, who moved of faith left home behind to follow the homeless life, shouldst frequent the society of the nuns at unseemly hours? Wherefore, Phagguna, if in thy presence any one shall decry these nuns, if when thou art by any one shall offer these nuns violence with fists or clods of earth or staves or swords, then, Phagguna, thou must not give way to common household emotions and thoughts, but thus must thou school thyself: "My mind shall remain unsullied, evil word shall not escape my lips. Ever kind and compassionate I will abide loving of heart nor harbour secret hate." Thus, Phagguna, must thou school thyself.

'Yea, Phagguna, even if one should rebuke thee to thy face, should strike thee with his fists or throw clods of earth at thee, beat thee with his stave or smite thee with his sword; even then, Phagguna, thou shalt put from thee the common feelings and considerations of the household life and thus shalt thou train thyself: "My mind shall remain unsullied, evil word shall not escape my lips. Kindly and compassionate I will abide loving of heart nor harbour secret hate." Yea thus, Phagguna, must thou school and train thyself.'

Then the Blessed One, turning to the assembled monks, said:

'Upon one occasion the minds of the monks were well disposed, and so I addressed those monks, saying: "I, O monks, partake of food but once before the mid-day meal; and, thus partaking of food, I can claim

to be hale and well, active, strong and free from ailment. Come, disciples, do ye also partake of food but once before the midday meal! Thus partaking of food, ye also shall be hale and well, active, strong, and free from ailment." But, monks, it was not that these monks stood in need of my admonitions; only they needed to be roused to Recollectedness.

'Just as a chariot might be standing on a stretch of good ground near to cross-roads, with a team of thoroughbred horses ready yoked, with whip and all complete, and an expert driver, a clever handler of horses, should mount this chariot, and, taking the reins in his left hand and the whip in his right, should drive here and there, up and down the roads, whithersoever he listed. In the same way, these monks stood in no need of admonition from me; it was only that their minds required to be roused to Recollectedness. Wherefore, disciples, put from you every unwholesome thing; make it your care to cultivate only those things that are wholesome! So shall you also come to growth and increase and fulness of stature in this Good Way.

'It is as if there stood near to some village or town a great grove of Sāl trees choked and encumbered with tangled growth; and some man or other should come up to it, wishful of its welfare, desirous of its advantage, seeking its prosperity. This man, wheresoever he found crooked and sapless shoots upon the Sāl trees, would cut them off and carry them away and leave the interior of the grove clear and clean. And wherever the limbs of those Sāl trees grew straight and strong, he would carefully tend them; and so in good time that grove of Sāl trees would come to growth and increase and fulness of stature.

Even so also, disciples, do ye put away from you every unwholesome thing, and make it your care to cultivate only the things that are wholesome. So doing, verily you also shall come to growth and increase and fulness of stature in this Good Way.

'Here in this city of Sāvatthī, disciples, there once lived a housewife of the name of Vedehikā. Now Vedehikā the housewife stood in good repute among all her neighbours. "Kind is Mistress Vedehikā! Gentle is Mistress Vedehikā! Quiet is Mistress Vedehikā!" so everyone said. And the housewife Vedehikā had a serving-maid, by name Kāḷī, — not a lazy girl, but one who diligently fulfilled all her duties. And the thought occurred to this serving-maid Kāḷī: "My lady has got a great reputation among all the neighbours. Everybody says: 'Mistress Vedehikā is so kind! Mistress Vedehikā is so gentle! Mistress Vedehikā is so quiet!' But how is it really with my lady? Is she only keeping out of sight the illtemper she really feels inside or is she really good-tempered at heart? Or is it because I perform all my duties so well that she never gets the opportunity to show what she feels inside? Or has she really no illtemper there at all? How if I just put my lady to the test?"

'And so, disciples, next morning serving-maid Kāḷī lay abed until broad daylight. Then housewife Vedehikā called out to Kāḷī her serving-maid:

"Kāḷī! Kāḷī! Ho Kāḷī!"

"What is it, my lady?"

"Why are you getting up so late in the morning?"

"Does it matter very much, my lady?"

"Indeed it does matter much to us, you worthless girl, getting up in broad daylight!" And the housewife Vedehikā frowned with anger and displeasure.

'Then Kāḷī the serving-maid thought within herself: "It really is so. My lady has just been hiding her ill temper inside, and only because I attend to my duty so well she never gets an opportunity of showing it. It isn't because she has no ill temper at all. How if I test her still more?"

'And so next morning, maid Kāḷī got up still later in the day. And her mistress Vedehikā called out to her, as before:

"Kāḷī! Kāḷī! Ho Kāḷī!"

"What is it, my lady?"

"Why are you lying abed so late in the day?"

"What does it matter, my lady?"

"It matters a good deal to us, you impudent jade, getting up at all hours of the day!" And, hot and wrathful, the housewife Vedehikā gave vent to words of abuse.

'Then serving-maid Kāḷī thought to herself: "Yes, it is quite true. My lady has all along only been keeping out of sight the ill temper she has inside; but it really is there, and only because I have never neglected my work she has never had the opportunity to show her ill temper. She isn't really good-tempered at all. But how if I put her to the test just once more?"

'And so, next morning maid Kāḷī got up out of bed later than ever. And housewife Vedehikā, as before, called out to her:

"Kāḷī! Kāḷī! Ho Kāḷī!"

"What is it, my lady?"

"What are you getting up in the middle of the day for?"

"Does it matter at all, my lady?"

"I should think it does matter to us, you good-for-nothing slut, getting up like this in the middle of the day!" And, beside herself with fury, housewife Vedehikā picked up the pointed bar of the door and struck at her serving-maid Kāḷī, wounding her on the head.

'Then Kāḷī the serving-maid, her wounded head dripping with blood, ran out to the neighbours crying her complaint: "Look, my ladies, look! The work of the kind one! Look! the deed of the gentle one! Look! the doing of the quiet one! This is how it goes with a mistress who only keeps one servant. 'What are you getting up in the middle of the day for?' says she, and then in her rage she takes the bar of the door and hits you over the head with the sharp end of it and breaks your head."

'And so it befell, disciples, that after a time the housewife Vedehikā came into ill repute; and the rumour now ran: "Mistress Vedehikā is a perfect fury! Mistress Vedehikā is a perfect termagant! Mistress Vedehikā is a perfect shrew!"

'In the selfsame way, disciples, a certain monk may be very very kind, very very gentle, very very quiet so long as no unpleasant words are uttered touching him. When, however, people begin to say unpleasant things of that monk, — then is the time to see if that monk is kind; then is to be seen if the monk is gentle; then is to be seen if he is quiet. For, disciples, I do not call that monk humble who is mild and humble in speech and behaviour only on account of the clothing and food and shelter and medicines that he receives. And why not? Because, disciples, in case that monk does not receive all that monk requires for his bodily necessities, then he is not mild

and humble in speech and behaviour. But that monk, who, honouring the Truth, esteeming the Truth, revering the Truth, is mild and humble both in speech and behaviour, — him do I call humble. Wherefore, my disciples: "Honouring the Truth, esteeming the Truth, revering the Truth, let us cultivate mildness and humility both in speech and behaviour!" Thus, my disciples, must you train yourselves.

'Five in number, disciples, are the various modes of speech which men may use in speaking of you: speech timely or untimely, appropriate or inappropriate, gentle or harsh, to the purpose or not to the purpose, kindly or malicious. Men may use speech either in season or out of season, with reflection or without reflection, courteously or rudely, wisely or foolishly, in love or in anger. But here also, disciples, let it be your constant care: "Unsullied shall our minds remain, neither shall evil word escape our lips. Kind and compassionate ever, we will abide loving of heart nor harbour secret hate. And that person will we permeate with stream of loving thought unfailing; and forth from him proceeding, enfold and permeate the whole wide world with constant thoughts of loving-kindness ample, expanded, measureless, free from enmity, free from all ill-will." Thus, my disciples, must you train yourselves.

'Suppose, disciples, that a man armed with spade and basket should come, saying: "I will make the world to be void of earth!" and should dig everywhere all around, scattering the earth abroad; delve holes and fling away the soil, crying: "Be thou void of earth! Be thou void of earth!" What think ye, disciples? Could this man so cause the world to be devoid of earth?'

'Nay verily, Lord! For the world is deep beyond all measure, not easily to be made void of earth, however much toil and trouble that man might give himself.'

'Or suppose a man to come provided with lacquer and turmeric, with black and red pigments, saying: "I am going to paint figures on the air! I am going to make a picture there!" What think ye? Could this man really paint figures on the air and make a picture there?'

'Nay indeed, Lord. For the air is without form, is invisible. It would be no easy matter to paint figures upon it and make a picture, however much labour and pains this man might exert.'

'Or suppose a man to approach with a blazing torch of dried grass in his hand, crying: "With this blazing bunch of hay I will burn up the whole Ganges!" What think ye? Could this man with his bunch of burning grass burn up the whole of the Ganges?'

'By no means, Lord. For the Ganges is deep beyond measure. It were no light task to burn it all up, no matter how this man might labour and exert himself.'

'Or suppose, disciples, that there is a cat-skin hide well and thoroughly tanned through and through, soft, yielding, sapless, pithless. And a man having a wooden beater or a shard comes forward, saying: "Give me this well-tanned cat-skin hide and, soft, yielding, sapless, pithless as it is, with my wooden beater or my shard I will make it sappy, I will make it tough!" What think ye, disciples? Could this man with his beater or his shard really make this soft, yielding, sapless, pithless cat-skin hide sappy and tough?'

'Indeed, he could not, Lord. For a worthless cat-skin hide, sapless and pithless, is not easily to be made sappy and tough with wooden beater or shard, no matter how much labour and pains a man might bestow upon it.'

'Wherefore, disciples, however men may speak concerning you; whether in season or out of season, whether appropriately or inappropriately, whether courteously or rudely, whether wisely or foolishly, whether kindly or maliciously, thus, my disciples, must you train yourselves: "Unsullied shall our minds remain neither shall evil word escape our lips. Kind and compassionate ever, we will abide loving of heart nor harbour secret hate. And that person will we permeate with stream of loving thought unfailing; and forth from him proceeding, enfold and permeate the whole wide world with constant thoughts of lovingkindness, as the world, as the air, as the Ganges, as the cat-skin hide, ample, expanding, measureless, free from enmity, free from all ill-will!" Thus, my disciples, must you train yourselves.

'Yea, disciples, even if highway robbers with a two-handed saw should take and dismember you limb by limb, whoso grew darkened in mind thereby would not be fulfilling my injunctions. Even then, disciples, thus must you school yourselves: "Unsullied shall our minds remain neither shall evil word escape our lips. Kind and compassionate ever, we will abide loving of heart nor harbour secret hate. And those robbers will we permeate with stream of loving thought unfailing; and forth from them proceeding, enfold and permeate the whole wide world with constant thoughts of lovingkindness, ample, expanding, measureless,

free from enmity, free from all ill-will!' Yea verily, thus, my disciples, thus must you school yourselves.

'And this admonition of the Parable of the Saw see that you call it to mind again and again! Know you, disciples, aught subtle or simple in this teaching of ours which you should not accept?'

'Nay indeed, Lord!'

'Wherefore, disciples, again and again refresh your minds with this admonition of the Parable of the Saw. Long will it make for your happiness and well-being.'

So spake the Blessed One.

XXII.

The Parable of the Snake.

At one time a certain monk that formerly had been a trapper of vultures, by name Ariṭṭha, came to hold this perverse opinion: 'Thus I understand the Teaching set forth by the Blessed One: Those things which the Blessed One has declared to be obstacles are not enough to constitute obstacles for those who may practise them.'

And a company of the monks, coming to hear of this perverse opinion of the monk Ariṭṭha, went to Ariṭṭha and thus addressed him: 'Is it true as is said of thee, friend Ariṭṭha, that thou entertainest the perverse opinion contained in these words: "Thus I understand the Teaching set forth by the Blessed One: "Those things which the Blessed One has declared to be obstacles are not enough to constitute obstacles for those who may practise them?"'

'It is even so, friends. I hold that the things declared to be obstacles by the Blessed One are not sufficient to prove obstacles in the way of those who may choose to practise them.'

Then those monks, being desirous of turning

Ariṭṭha from his wrong view, entered into conversation with him and argued and reasoned with him thus:

'Say not so, friend Ariṭṭha! Do not belie the Blessed One! It is not meet to bring indictment against the Blessed One. Surely the Blessed One would not speak so! In many diverse ways, friend Ariṭṭha, has the Blessed One made known the things that are obstacles and that do suffice to obstruct the progress of whomsoever shall yield himself to do them. "Sateless are desires," the Blessed One has said," full of suffering, full of despair, altogether wretched. A bone scraped bare, whereon an hungry dog can find naught wherewith to appease his hunger — a scrap of flesh which a bird of prey must part with, if it would not be torn in pieces of its fellows — a flaring torch borne against the wind, which a man must cast from him if he would not have his hand scorched — a pit of live coals, the which a man about to be thrown therein must struggle to escape — a dream which vanishes upon the dreamer's waking — an heap of borrowed treasure which whoso borrows must yield again upon the demand of its true owner — fruit on a lofty tree, after which whoso climbs runs risk of life and limb through some one coming whiles he is perched therein and felling the tree to the ground — a keen sword's edge — a sharp javelin's point — a snake's fangs:" — to these has the Blessed One likened desires that are compact all of sufferings and despairs, the height of misery here.'

But the monk Ariṭṭha that aforetime had been a trapper of vultures, though thus addressed by the monks and expostulated with, stoutly persisted, unchanged in his view, in giving it utterance as before;

'Thus I understand the Teaching set forth by the Blessed One: — Those things which the Blessed One has declared to be obstacles are not enough to constitute obstacles for those who may practise them.'

Wherefore, not being able to turn the monk Ariṭṭha from his perverse opinion, the monks went where was the Blessed One, and having given the Blessed One reverential greeting, sat down respectfully at one side, and told the Blessed One what wrong view was entertained by monk Ariṭṭha, and how that, hearing of the same, they had gone to him and endeavoured to turn him from his erroneous idea; and they told the Blessed One word for word all that had passed between themselves and monk Ariṭṭha. 'But, Lord,' they concluded, 'inasmuch as we were not able to turn monk Ariṭṭha from his erring opinion, therefore are we come to tell this thing to the Blessed One.'

Then the Blessed One called one of the monks to Him and said: 'Go, monk, to monk Ariṭṭha, and say to him from me: "The Teacher calleth for thee, friend Ariṭṭha." 'Very good, Lord!' replied the monk, compliant to the Blessed One's behest, and going where was the monk Ariṭṭha, he approached him and said: 'The Teacher calleth for thee, friend Ariṭṭha.' 'Very good, friend!' replied monk Ariṭṭha, and conformable to the message, went where was the Blessed One, and greeting the Blessed One with due reverence, sat down respectfully at one side. And to monk Ariṭṭha, thus seated, the Blessed One spake as follows:

'Is it true, as is said of thee, Ariṭṭha, that thou holdest this perverted view: "Thus I understand the Teaching set forth by the Blessed One: — Those things which the Blessed One has declared to be

obstacles are not enough to constitute obstacles for those who may practise them?"'

'It is true, Lord.'

'But from whom, thou misguided man, hast thou learnt that such is the doctrine I preach. Have I not, O witless one, in many ways made known the things that are obstructions, and that they do suffice to obstruct the path of whoso follows after them to do them. Sateless are desires, have I declared, full of suffering, full of despair, altogether wretched. To a bone scraped bare have I likened desires; to a scrap of flesh; a torch, a pit of live coals, a dream, a borrowed treasure, fruit on a lofty tree, a keen sword's edge, a sharp javelin's point, a snake's fangs. But thou, misguided man, through thine own wrong comprehension, bringest indictment against us, so digging a pit for thine own feet, engendering for thyself much store of future ill. Verily, O witless one, long shall this make for thy hurt and sorrow!'

Then the Blessed One, turning to the monks, said:

'What think ye, monks? Has this monk Aritṭha worked havoc in our Order and Discipline?'

'How should that be, Lord? Nay indeed, Lord!'

Meanwhile monk Aritṭha sat silent and ill at ease, crouched together, with his eyes fixed on the ground, much exercised in mind but finding no word to say in reply.

Then the Blessed One, seeing monk Aritṭha sitting there before Him huddled together in silence and confusion, thus addressed him:

Thou thyself shalt be witness, misguided man, that this is only thine own perverse view; for now will I enquire of the monks assembled here.'

Then the Blessed One, turning to the monks, asked:

'Do you, O, monks, understand the doctrine preached by me as does this monk Ariṭṭha, who, through his own wrong apprehension of the same, impugns us, thereby laying a snare for himself, begetting for himself much future ill?'

'Nay verily, Lord! In manifold fashion has the Blessed One declared to us the things that are harmful, and that they do indeed work harm to whomsoever shall give way to them. Sateless are desires, has the Blessed One said, compact all of pain and misery and despair; like to a bare-scraped bone, a scrap of flesh, a flaring torch, glowing coals, a dream, borrowed treasure, fruit on a lofty tree, a sword's edge, a javelin's point, a serpent's fangs.'

'It is well, disciples! It is well that thus ye understand the doctrine preached by me. Truly in many ways have I made clear to you the things that harm, and that they do work harm to him who practises them. And yet this monk Ariṭṭha, the foolish man, himself misapprehending the Teaching, impeaches us to his own great sorrow and loss in the future. For verily, my disciples, except for desires, except for the first motions of desires, except for the first motion of desires, except for dwelling in mind upon desires, there is no such thing as giving oneself to desires.

'Many deluded men learn the doctrine in all its different branches; and having so learnt this doctrine, do not go on to enquire wisely into its meaning; and not penetrating to its meaning, they fail to attain to Insight. Lacking in wisdom, they learn the doctrine only with a view to quoting texts for the sake of advantage in argument. And what of the

Doctrine they may learn, they attain to no right comprehension thereof. And so, the Teachings, since they do not lay hold of them in the proper way, long time lead to their hurt and sorrow, and all because they have not laid hold of them rightly.

'Suppose, monks, that a man wanting snakes and hunting about for them should spy a big one and forthwith lay hold of it by the body or by the tail; that snake would turn upon him and sting him on the hand or on the arm or on some other limb, and so the man would come by death or deadly hurt. And why so? Even because the snake had not been laid hold of rightly.

'In the selfsame way, disciples, many a foolish deluded man learns the doctrines only that he may argue and dispute about them, never enquiring into their real meaning, and so for long they lead to his hurt and sorrow, even because they have not been laid hold of rightly.

'But there are some youths of good family who acquire a knowledge of the Teaching in all its branches; and after learning the Teaching they give themselves in wisdom to seeking out the meaning of the Teaching; and wisely enquiring into that meaning, they attain unto Insight. Not lacking in wisdom, they do not learn the Doctrine in a contentious spirit with the object of citing authorities. And what of the meaning of the Doctrine they learn that they also comprehend. And so the Teaching, thus rightly laid hold of by them, long time tends to their profit and well-being. And why so? Even because it has been laid hold of rightly.

'Suppose that a man wanting snakes, and going about hunting for them, sees a big one, and holds it down firmly with a forked stick and masters it; and

having done so, takes a proper hold of it by the neck; however now that snake may twine its body about the man's hand or arm or any other limb, he does not thereby come by death or deadly hurt. And why not? Because, disciples, the snake has been laid hold of rightly.

'In the selfsame way, many a youth of family learns the Teaching, uncaring for argument and disputation; and, seeking out the meaning of the Teaching, long time it leads to his happiness and well-being. And why so? Even because it has been laid hold of rightly. Wherefore, disciples, you shall bear in mind what of the meaning of my Teaching you understand. And what of the meaning of my Teaching you do not understand, concerning that let me be questioned now, so that my monks may be well-informed.

'Under the similitude of a raft do I lay my Teaching before you, designed for escape, O disciples, not designed for retention. Give ear and lay well to heart what I shall say.

'Suppose that a man, coming upon a long journey, finds in his way a great broad water, the hither side beset with fears and dangers, but the further side secure and free from fears, and no boat wherewith to cross the flood nor any bridge leading from this to that other shore. And suppose this man to say to himself: "Verily this is a great and a wide water, and the hither side is full of fears and dangers, but the further side secure and free from fears; and there is neither boat nor bridge to conduct from this to that further shore. How if I gather some reeds and twigs and leaves and bind them together into a raft; and then, supported on that raft, and labouring with hands and feet, cross in safety to that other shore!" Accord-

ingly, disciples, suppose this man to gather together reeds and twigs and leaves and branches and bind them all together into a raft, and launching forth upon it and labouring with hands and feet, attain in safety the other shore. And now, the flood crossed, the further shore attained, suppose the man should say: "Very serviceable indeed has this my raft been to me. Supported by this raft and working with hands and feet, I am safely crossed to this other shore; how now if I lift the raft up on my head or lade it upon my shoulder, and so proceed whithersoever I wish!" What think ye, monks? So doing, would this man be acting rightly as regards his raft?'

'Nay, verily, Lord.'

'And what then ought this man to do if he would act rightly as regards the raft? Thus, disciples, ought the man to consider: "Truly this raft has been very serviceable to me! Supported by this raft and exerting hands and feet, I am crossed in safety to this further shore. How now if I lay this raft up on the bank or leave it to sink in the water and so proceed upon my journey!" So doing, disciples, the man would be acting rightly as regards his raft.

'In like manner also do I lay my Teaching before you under the similitude of a raft; meant for escape, disciples, not meant for retention. Understanding the similitude of the raft, O disciples, ye must leave righteousness behind, how much more unrighteousness!

'Six in number, disciples, are the varieties of wrong opinion.

'There is, for instance, the ordinary uninstructed man of the world, unperceiving of the Noble, unacquainted with the Truth Most Excellent, untrained in the Good Discipline, unheeding of the Wise, un-

learned in the Lore of the Wise, untrained in the Way of the Wise. And thus does such a one regard Body: "This is mine. This am I. This is my Self." And thus he regards Sensation: "This is mine. This am I. This is my Self." And thus he regards Perception: "This is mine. This am I. This is my Self." And thus he regards the Mentations: "These are mine. These am I. These are my Self." And whatsoever by mind is seen, heard, conjectured, known, attained, sought out, reasoned upon, — that he thus regards: "This is mine. This am I. This is my Self." And as for the theory: "There is the world. There is Self. In a future state I shall be permanent, stable, lasting, untouched by change, existing on, ever the same," thus he thinks: "This is mine. This am I. This is my Self."

'But monks, the noble disciple, well-instructed, perceiving of the Noble, learned in the Doctrine most excellent, well trained in the excellent Discipline, observant of the Wise, learned in the lore of the Wise, well trained in the Way of the Wise, — thus regards he Body: "This belongs not to me. This am I not. This is no Self of mine." Thus regards he Sensation: "This belongs not to me. This am I not. This is no Self of mine." Thus regards he Perception: "This belongs not to me. This am I not. This is no Self of mine." Thus regards he the Mentations: "These belong not to me. These am I not. These are no Self of mine." And whatsoever by mind is seen, heard, conjectured, known, attained, sought out, reasoned upon, — that he thus regards: "This belongs not to me. This am I not. This is no Self of mine." And as for the opinion: "There is the world. There is Self. In a future state I shall be

permanent, stable, lasting, untouched by change, existing on, ever the same," thus he thinks: "This belongs not to me. This am I not. This is no Self of mine. And thus thinking, he is not distracted with fear.'

Having heard these words, one of the monks, addressing the Blessed One, asked: 'Might, Lord, distraction and fear be by outward things?'

'That might be, monk,' replied the Blessed One. 'Thus, for instance, a certain individual might think within himself: "Alas! mine it was, and now is mine no more! Would that it were mine! Woe is me! I cannot obtain it!' And so grieve and mourn and lament and beat his breast in dire dismay. Here, monk, distraction and fear are by outward things.'

'But, Lord, might composure and confidence be by outward things?'

'That might be, monk,' replied the Blessed One. 'Thus, a certain individual might refrain from thinking within himself: "Alas! mine it was and now is mine no more! Would that it were mine! Woe is me! I cannot obtain it!" and so neither grieve nor mourn nor lament nor beat his breast all distraught. Here, monk, composure and confidence are by outward things.'

'Might, Lord, distraction and fear be by inward things?'

'That might be, monk,' replied the Blessed One. 'Thus, for instance, a certain individual might cherish the opinion: "There is the world. There is Self. In a future state I shall be permanent, stable, lasting, untouched by change, existing on, ever the same." And he comes to hear from an Accomplished One, or from some disciple of an Accomplished One, the procla-

mation of that Teaching which sweeps away all inclination or attachment to theories and opinions, brings all Mentations to an end, leads to the forsaking of all the Bases of Existence, to the Destruction of the Lust of Living, to the Extinction of Passion, to to Cessation, to Nibbāna. And he thinks within himself: "Then I shall be cut off! Then I shall perish! Then I shall no more be!" And he grieves and mourns and laments and beats his breast in dire dismay. Here, monk, distraction and fear are by inward things.'

'But, Lord, might composure and confidence be by inward things?'

'That might be, monk,' replied the Blessed One. 'Thus, a certain individual might not cherish the opinion: "There is the world. There is Self. In the future state I shall be permanent, stable, lasting, untouched by change, existing on, ever the same." And from an Accomplished One, or from some disciple of an Accomplished One, coming to hear the proclamation of that Teaching which sweeps away all inclination or attachment to theories and opinions, brings all Mentations to an end, leads to the forsaking of all the Bases of Existence, to the Destruction of the Lust of Living, to the Extinction of Passion, to Cessation, to Nibbāna, he does not think within himself: "Then I shall be cut off! Then I shall perish! Then I shall no more be!" And he neither grieves nor mourns nor laments; neither does he beat his breast all distraught. Here, monk, composure and confidence are by inward things.

'Could ye, O monks, own any possession, whereof the ownership might remain permanent, stable, lasting, untouched by change, existing on, ever the same? Know ye, monks, of any such possession?'

'Indeed we do not, Lord.'

'Well said, monks. Neither do I perceive any possession whereof the ownership might remain permanent, stable, lasting, untouched by change, existing on, ever the same. But, monks, cleave ye to any self-belief whereby no sorrow more can come to him who cleaves, neither lamentation nor suffering neither grief nor despair? Know ye of any such self-belief?'

'Indeed, we do not, Lord.'

'Well said, monks. Neither do I perceive any cleaving to self-belief, whereto whoso cleaves is delivered from sorrow, lamentation, suffering, grief and despair. But, monks, rely ye upon any theory whereby no sorrow any more arises to him who so relies, neither lamentation nor suffering neither grief nor despair? Know ye of any such theory?'

'Indeed we do not, Lord.'

'Well said, monks. Neither do I perceive any theory whereon whoso relies, by such relying finds release from sorrow, lamentation, suffering, grief and despair.'

'If, monks, there were a *Self*, would there not also be a My Own?'

'There would, Lord.'

'If monks, there were a *Mine*, would there not also be a Me Myself?'

'There would, Lord.'

'But since such things as a *Me* and a *Mine* are really and truly nowhere to be found, what of the theory: "There is the world. There is Self. In a future state I shall be permanent, stable, lasting, untouched by change, existing on, ever the same?" Is not such an idea an utterly and entirely foolish idea?'

'How should it not be an utterly and entirely foolish idea?'

'What think ye, monks? Is Body permanent, or is it impermanent?'

'It is impermanent, Lord.'

'But that which is impermanent, — is it painful or is it pleasant?'

'It is painful, Lord.'

'But that which is impermanent, painful, subject to all vicissitude, — is it possible thus to regard such a thing: "This is mine. This am I. This is my Self?"'

'Nay, verily, Lord.'

'What think ye, monks? is Sensation permanent, or is it impermanent?'

'It is impermanent, Lord.'

'But that which is impermanent, — is it painful or is it pleasant?'

'It is painful, Lord.'

'But that which is impermanent, painful, subject to all vicissitude, — is it possible thus to regard such a thing: "This is mine. This am I. This is my Self?"'

'Nay, verily, Lord.'

'What think ye, monks? Is Perception permanent or is it impermanent?'

'It is impermanent, Lord.'

'But that which is impermanent, — is it painful or is it pleasant?'

'It is painful, Lord.'

'But that which is impermanent, painful, subject to all vicissitude, — is it possible thus to regard such a thing: "This is mine. This am I. This is my Self?"'

'Nay, verily, Lord.'

'What think ye, monks? are the Mentations permanent or are they impermanent?'

'They are impermanent, Lord.'

'But that which is impermanent, — is it painful or is it pleasant?'

'It is painful, Lord.'

'But that which is impermanent, painful, subject to all vicissitude, — is it possible thus to regard such a thing: "This is mine. This am I. This is my Self?"'

'Nay, verily, Lord.'

'What think ye, monks? is Consciousness permanent or is it impermanent?'

'It is impermanent, Lord.'

'But that which is impermanent, — is it painful or is it pleasant?'

'It is painful, Lord.'

'But that which is impermanent, painful, subject to all vicissitude, — is it possible thus to regard such a thing: "This is mine. This am I. This is my Self?"'

'Nay, verily, Lord.'

'Wherefore monks, whatsoever there is of Body, in the past, in the future and at the present moment, or inward or outward, gross or subtle, mean or exalted, remote or close at hand, all Body as it has come to be is, in the light of the highest wisdom, to be regarded thus: "This belongs not to me. This am I not. This is no Self of mine."

'And whatsoever there is of Sensation in the past, in the future and at the present moment, or inward or outward, gross or subtle, mean or exalted, remote or close at hand, all Sensation as it has come to be is, in the light of the highest wisdom, to be regarded thus: "This belongs not to me. This am I not. This is no Self of mine."

'And whatsoever there is of Perception in the past, in the future and at the present moment, or inward or outward, gross or subtle, mean or exalted, remote or close at hand, all Perception as it has come to be is, in the light of the highest wisdom, to be regarded thus: "This belongs not to me. This am I not. This is no Self of mine."

'And whatsoever there is of the Mentations, in the past, in the future and at the present moment, or inward or outward, gross or subtle, mean or exalted, remote or close at hand, all the Groupings as they have come to be are, in the light of the highest wisdom, to be regarded thus: "This belongs not to me. This am I not. This is no Self of mine."

'And whatsoever there is of Consciousness, in the past, in the future and at the present moment, or inward or outward, gross or subtle, mean or exalted, remote or close at hand, all Consciousness as it has come to be, is, in the light of the highest wisdom, to be regarded thus: "This belongs not to me. This am I not. This is no Self of mine."

'Thus regarding things, the instructed noble disciple becomes very weary of Body, becomes very weary of Sensation, becomes very weary of Perception, becomes very weary of the Mentations, becomes very weary of Consciousness, and, being wearied of them, he turns away from them. Turning away from them, he is freed. And then this knowledge becomes his: "In being freed lies freedom." And he perceives: "Rebirth is ended; fulfilled the Holy Life; done all that was to do; for me the world is no more." Such a disciple is called a "Bar-removed One," a "Ditch-filled One," an "Invulnerable One," an "Unobstructed One,"

an "Ennobled, Banner-fallen, Burden-fallen, Disattached One."

'But how is a monk a *Bar-removed One?*'

'The monk, O monks, has removed Unknowingness, has cut it off by the root, made it like a palm-tree stump so that it can never sprout again, nevermore can raise its head. Thus is a monk a *Bar-removed One.*

'And how is a monk a *Ditch-filled One?*

'The monk, O monks, has put an end to the round of rebirth that brings in its train fresh embodiments; he has cut it off by the root, made it like a palm-tree stump so that it can never sprout again, nevermore can raise its head. Thus is a monk a *Ditch-filled* One.

'And how is a monk a *Pillar-removed One?*

'The monk, O monks, has ceased from the Lust of Living, has cut it off by the root, made it like a palm-tree stump so that it can never sprout again, nevermore can raise its head. Thus is a monk a *Pillar-removed One.*

'And how is a monk an *Unobstructed One?*

'The monk, O monks, has flung aside the Five Fetters of the lower earthly life, has cut them off by the root, made them like a palm-tree stump so that they can never sprout again, nevermore can raise their heads. Thus is a monk an *Unobstructed One.*

'And how is a monk an *Ennobled, Banner-fallen, Burden-fallen, Disattached One?*

'The monk, O monks, has left behind the pride that says "I am," has cut it off by the root, made it like a palm-tree stump, so that it can never sprout again, nevermore can raise its head. Thus is a monk

an *Ennobled, Banner-fallen, Burden-fallen, Disattached One.*

" 'Thus delivered in mind, the mônk cannot be come at by any of the train of Indra or Brahmā or Pajāpati. "The consciousness of this Accomplished One is fixed and settled," they say: and why so? Already even in this present life is the Accomplished One not to be found, say I.

'But monks, against me, thus teaching and preaching, many ascetics and brahmins falsely, groundlessly, untruly, in defiance of fact, bring accusation thus: "A destroyer is this ascetic Gotama. He preaches the cutting off, the destruction, the nullification of *being* itself. But for what I am not, for what I say not, for that these good ascetics and brahmins thus falsely, groundlessly, untruly, in defiance of fact impeach me. For, O monks, as before so also now, I preach only Suffering and the Cessation of Suffering. And if men revile, defame and abuse the Accomplished One, yet is the Accomplished One neither perturbed nor angered nor enraged in mind. And if men honour, esteem, revere and worship the Accomplished One, yet is the Accomplished One neither gratified nor delighted nor elated in mind. For when men thus pay homage to the Accomplished One, then the Accomplished One only thinks: "This being an understood thing before, therefore do they now thus pay me homage." Wherefore monks, if men shall revile and defame and abuse you, yet must you not be perturbed or angered or enraged thereat. And if men shall honour and esteem and revere and worship you, yet are you not to be gratified or delighted or elated in mind; but thus are you to think within yourselves: "This being an understood thing before, therefore do they now thus pay us homage".

'Wherefore monks, what is not yours that surrender! Long will its surrender make for your happiness and well-being! And what is it that is not yours? Body, monks, is not yours. Sensation is not yours. Perception is not yours. The Mentations are not yours. Consciousness is not yours. Give them up, one and all! Long will their giving up tend to your happiness and well-being!

'What think ye, monks? Suppose that in this Jeta Forest a man should come and gather together grass, twigs, leaves and branches and burn them up, or do with them whatsoever else he listed; should you think: "This man is gathering together and burning or doing whatsoever else he lists with us"?'

'Nay indeed, Lord; for these things truly are neither "us" nor "ours".'

'Therefore, monks, what is not yours that surrender! Long will its surrender make for your happiness and well-being! And the things that are not yours are Body, Sensations, Perception, the Mentations, Consciousness. Give them up! Long will their giving up tend to your happiness and well-being.

'Thus has the Teaching by me been well taught, shown forth clearly, discovered, published abroad, unveiled. And this being so, those monks, holy ones, purified, who have made an end of Bane, done what was to do, let fall the burden, achieved salvation, cast from them the fetters of existence, being freed through the perfection of wisdom —for these there is no further wandering more.

'And those monks who have cast off the Five Fetters of the lower earthly life, all these obtain the boon of birth into the heaven-world, and from that world attaining to Cessation return no more to this.

'And those monks who have got rid of the Three Fetters, who largely have lessened the might of Craving, of Hatred and of Delusion — all these, returning but once more to this world, then make a final end of Suffering.

'And those monks who have put away the Three Fetters, all these, having entered the stream, are safe from torment in the lower worlds and sure of the Full Awakening.

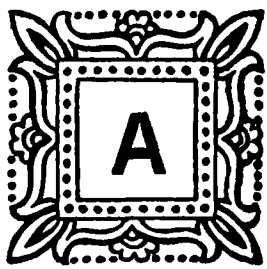
'And whatsoever monks shall conform themselves to the Teaching, walking in full faith — these shall obtain the Full Awakening.

'And whosoever he be that shall turn to me with faith and love — the same shall attain to the heaven-world.'

So spake the Blessed One.

XXIII.

The Ant-Hill.



t one time the venerable Kumārakassapa lived in the Black Forest. And one night a certain resplendent deity, glorious to look upon, lighting up the entire forest with its radiance, approached the venerable Kumārakassapa and stood at one side. So standing, thus that deity addressed the venerable Kumārakassapa:

'Monk, monk, this ant-hill smoketh by night and flameth by day. And the priest said: "Take thy keen implement, wise one, and dig deep!" And that wise one took his keen implement and, digging deep, came upon a bar. "Lo, a bar, Sir!" said he. The priest said: "The bar cast aside! Take thy keen implement, wise one, and dig deep!" And the wise one took his keen implement and, digging deep, came upon a bladder. "Lo, a bladder, Sir!" said he. The priest said: "The bladder cast aside! Take thy keen implement, wise one, and dig deep!" And the wise one took his keen implement and, digging deep, came upon a fork. "Lo, a fork, Sir!" said he. The priest said: "The fork cast aside! Take thy keen implement, wise one, and dig

deep!" And the wise one took his keen implement and, digging deep, came upon a casket. "Lo, a casket, Sir!" said he. The priest said: "The casket cast aside! Take thy keen implement, wise one, and dig deep!" And the wise one took his keen implement and, digging deep, came upon a tortoise. "Lo, a tortoise, Sir!" said he. The priest said: "The tortoise cast aside! Take thy keen implement, wise one, and dig deep!" The wise one took his keen implement and, digging deep, came upon a butcher's knife. "Lo, a butcher's knife, Sir!" said he. The priest said: "The butcher's knife cast aside! Take thy keen implement, wise one, and dig deep!" The wise one took his keen implement and, digging deep, came upon a scrap of flesh. "Lo, a scrap of flesh, Sir!" said he. The priest said: "The scrap of flesh cast aside! Take thy keen implement, wise one, and dig deep!" The wise one took his keen implement and, digging deep, came upon a serpent. "Lo, a serpent, Sir!" said he. And the priest said: "Let be the serpent! Do homage to the serpent!" But thou, monk, go thou to the Blessed One and ask Him to resolve this riddle for thee; and as the Blessed One shall give reply, even so do thou bear it in mind. For, monk, whether in the heavens or upon the earth, of the train of Māra or Brahmā, or among the race of ascetics and recluses, whether gods or men, none see I capable of satisfying the mind with an answer to this riddle, saving only the Accomplished One or a disciple of the Accomplished One, or one who has learnt of these.'

So spake that deity and forthwith vanished from the spot.

Then the venerable Kumārakassapa, when the night was gone, went to the Blessed One and, after due

obeisance made, sat down respectfully at one side and informed the Blessed One of all that had occurred, telling him word for word all that the deity had said. 'And now, Lord,' he ended, 'what is the ant-hill? what the smoking by night? what the flaming by day? Who is the priest? who the wise one? What is the keen implement? what the digging? what the bar? what the bladder? what the fork? what the casket? what the tortoise? what the butcher's knife? what the scrap of flesh? and what the serpent?'

'The ant-hill, monk, represents this body that is compounded of the Four Great Elements, begotten of a father and a mother, its growth furthered by material food, subject all to mutation and overthrow, to wasting away, to dissolution, to destruction. What, for the day's doing, is considered and turned over in mind at night — this is the smoking by night. What, considered and turned over in mind by night, is carried out by day in deed, word and thought — this is the flaming by day. The priest, O monk — that is a representation of the Exalted One, the Supremely Awakened One. The wise one typifies the onward-aspiring monk. The keen implement signifies Noble Wisdom. The digging represents persevering effort. The bar is Unknowingness. "The bar cast aside!" That means: "Put away Unknowingness!" "Take thy keen implement, wise one, and dig deep!" The meaning of this is as said. The bladder represents wrath and desperation and the fork indecision. The casket is intended to typify the Five Hindrances of Craving, Ill-will, Dull Sloth, Restless Brooding and Dubiety. The tortoise represents the Five Elements of Attachment, namely, Attachment to Body, Attachment to Sensation, Attachment to Perception, Attachment to the

Mentations, Attachment to Consciousness. The butcher's knife stands for the Five Objects of Desire: forms discernible through the sense of sight, sounds discernible through the sense of hearing, odours discernible through the sense of smell, flavours discernible through the sense of taste, and contactions discernible through the sense of touch; all of them desired, delightful, precious, pleasing, conjoined with desire, provocative of lust. The scrap of flesh typifies the lust for enjoyment. But as for the serpent, O monk, that is meant for a representation of the monk in whom all Bane has come to an end. "Let be the serpent! Slay not the serpent! Do homage to the serpent!" The meaning of this is as said.'

So spake the Blessed One.

.. XXIV.

The Relays.

Once, whilst the Blessed One was dwelling at the Squirrel's Feeding-place, in the Bamboo Grove near Rājagaha, a company of the monks who had passed the rainy season in their native district came where was the Blessed One and, drawing near to the Blessed One, greeted Him with due reverence and took their seats respectfully at one side. To these monks, so seated, the Blessed One now spake as follows:

'Of the monks that have passed the rainy season in their native district, which has thus borne himself among his fellow-disciples: — himself frugal, has conversed of frugality with others; himself contented, has conversed of contentment with others; himself secluded, has conversed of seclusion with others; himself averse to society, has conversed of aversion to society with others; himself perseveringly energetic, has conversed of persevering energy with others; himself attained to right conduct, has conversed of the attainment of right conduct with others; himself attained to

concentration, has conversed of the attainment of concentration with others; himself attained to wisdom, has conversed of the attainment of wisdom with others; himself attained to deliverance, has conversed of the attainment of deliverance with others; himself attained to the knowledge and insight of deliverance, has conversed of the attainment of the knowledge and insight of deliverance with others; exhorting, instructing, enlightening, fortifying, quickening and cheering his fellow-disciples?'

'Of the monks that have passed the rainy season in their own district, Lord, the venerable one named Puṇṇa, the son of Mantāṇi, has borne himself among his fellow-disciples even as the Blessed One has but now said. Himself frugal, contented, secluded, averse to society, perseveringly energetic, attained to right conduct, to concentration, wisdom, deliverance and the knowledge and insight of deliverance, he has talked about these things with his fellow-disciples, exhorting, instructing, enlightening, fortifying, quickening and cheering his fellow-disciples.'

Now at this time the venerable Sāriputta was seated not far from the Blessed One. And the venerable Sāriputta thought within himself: 'Happy is that venerable one Puṇṇa the son of Mantāṇi! Doubly happy is Puṇṇa the son of Mantāṇi, whose manifold praises have been spoken in the ears of the Teacher Himself, so that the Teacher takes delight in him! Would that some day we might meet with the venerable Puṇṇa Mantāṇiputta, and in some sort hold converse with him!'

And now, having bided at Rājagaha as long as it pleased Him, the Blessed One set out to go to Sāvatthi; and, passing on stage by stage, the Blessed One duly

arrived thither and took up his abode in the Jeta Grove, in Anāthapiṇḍika's Park. And the venerable Puṇṇa Mantāṇiputta came to hear that the Blessed One was come to Sāvatthi and that He was staying in the Jeta Grove; and, breaking up residence, the venerable Puṇṇa Mantāṇiputta took mantle and alms-bowl and set out for Sāvatthi. And proceeding thither by stages, the venerable Puṇṇa Mantāṇiputta at length reached Anātapiṇḍika's Park, and, going where was the Blessed One, and greeting the Blessed One with due reverence, he sat down respectfully at one side. Then the Blessed One with edifying discourse enlightened, fortified, quickened and cheered the venerable Puṇṇa Mantāṇiputta. And the venerable Puṇṇa Mantāṇiputta, being thus enlightened, fortified, quickened and cheered by the edifying words of the Blessed One, pleased and delighted therewith, arose from his seat and, with bared right shoulder, turned toward the Blessed One in token of respect, paced three times round the Blessed One and so departed towards the Black Forest with intent to pass the day there.

Then one of the monks went where was the venerable Sāriputta and told him, saying: 'That monk, friend Sāriputta, whom thou art wont to belaud so frequently, Puṇṇa the son of Mantāṇi, the same has discourse of the Blessed One and, enlightened, fortified, quickened and cheered by the words of the Blessed One, has paid the Blessed One the salute of profound reverence, and has gone off to spend the day in the Black Forest.'

Then the venerable Sāriputta rose in haste and, taking his sitting-mat with him, at a due distance behind followed after the venerable Puṇṇa Mantāṇiputta, always keeping the head of the latter in sight. And

the venerable Puṇṇa Mantāṇiputta, making his way to the heart of the Black Forest, sat him down at the foot of a tree meaning so to spend the day. And the venerable Sāriputta entered the Black Forest after him, and also took a seat under a tree with like intent to spend the day there. Then, as it drew towards evening, his period of meditation ended, the venerable Sāriputta arose and proceeded where was the venerable Puṇṇa Mantāṇiputta and, thither arrived, he exchanged kindly and courteous greeting with the venerable Puṇṇa Mantāṇiputta and sat himself down at one side; and, so seated, thus the venerable Sāriputta addressed the venerable Puṇṇa Mantāṇiputta:

'Is, friend, the Holy Life lived under the Blessed One?'

'It is, friend.'

'How then, friend? Is the Holy Life lived under the Blessed One for the sake of purity of conduct?'

'Not for that, friend.'

'Is it then for the sake of purity of mind, friend?'

'Nay, friend, not for that.'

'How then, friend? Is the Holy Life lived under the Blessed One for the sake of purified understanding?'

'Not for that, friend.'

'Is it then for the sake of purified certitude?'

'Nay, friend, not for that.'

'How then, friend? Is it for the sake of purified knowledge and insight concerning the right and wrong way that the Holy Life is lived under the Blessed One?'

'Not for that, friend.'

'Is it then for the sake of purified knowledge and insight concerning the Path?'

'Nay, friend, not for that.'

'How then, friend? Is it for the sake of complete purified knowledge and insight that the Holy Life is lived under the Blessed One?'

'Nay, friend, not for that either.'

'How then, friend? Being asked if the Holy Life is lived under the Blessed One for the sake of purity of conduct, of mind, of certitude, of knowledge and insight concerning the right and wrong way, of knowledge and insight concerning the Path, or for the sake of complete purified knowledge and insight, to all thou answerest, "Nay". For sake of what then, friend, does one live the Holy Life under the Blessed One?'

'For the sake of the unconditioned Supreme Nibbāna is the Holy Life lived under the Blessed One.'

'How then, friend? Is purity of conduct the unconditioned Supreme Nibbāna?'

'Nay, friend, not so.'

'How then, friend? Does the unconditioned Supreme Nibbāna consist in purity of mind? in purified understanding? in purified certitude? in purified knowledge and insight concerning the right and wrong way? in purified knowledge and insight concerning the Path? Or does the unconditioned Supreme Nibbāna consist in complete purified knowledge and insight?'

'Nay, friend, the unconditioned Supreme Nibbāna consists in none of these.'

'Is there then, friend, the unconditioned Supreme Nibbāna without these things?'

'There is not, friend.'

'How then, friend? To the questions: "Is the unconditioned Supreme Nibbāna purity of conduct, purity of mind, purified understanding, purified certi-

tude, purified knowledge and insight concerning the right and the wrong way, purified knowledge and insight concerning the Path, or complete purified knowledge and insight?" thy constant answer is, "Nay". What, friend, is to be taken as the meaning of thy words?'

'If, friend, the Blessed One had declared the unconditioned Supreme Nibbāna to consist in purity of conduct, in purity of mind, in purified understanding, in purified certitude, in purified knowledge and insight concerning the right and wrong way, in purified knowledge and insight concerning the Path, or in complete purified knowledge and insight, then as conditioned would the Blessed One have declared the unconditioned Supreme Nibbāna. And if, friend, there might be the unconditioned Supreme Nibbāna without these things, then the common man of the world would attain to Supreme Deliverance, for the common man of the world is without these things.

'Wherefore, friend, now will I give thee a comparison; for by means of a comparison is the sense of many a matter made clear to men of understanding.

'Suppose, friend, whilst King Pasenadi of Kosala is in residence here at Sāvatthi, that some unforeseen necessity or other calls for his presence in Sāketa, and that in consequence he causes seven relays of chariots to be placed along the road to Sāketa. Suppose then, that King Pasenadi, departing from Sāvatthi, at the gate of the city mounts the first chariot and, travelling in that chariot until he reaches the second, alights from that first chariot and gets into the second chariot; and, continuing his journey in that second chariot until he reaches the third chariot, again alights and mounts the third chariot, and so travels in

all seven chariots, changing from one to the other, until at length he alights from the seventh chariot at the gates of Sāketa. If now, thither arrived, peers and counsellors, friends and kinsmen should question him thus: "O Great King, did you in this chariot travel the way from Sāvatthi to Sāketa, even to the gates of our city?" what answer, thinkest thou, ought King Pasenadi to give, if he would answer rightly? Thus, verily, ought King Pasenadi to reply, making right reply: "Whilst I was in Sāvatthi, unexpected necessity arose for my presence in Sāketa. And so I caused seven relays of chariots to be stationed along the road between Sāvatthi and Sāketa; and, leaving Sāvatthi, at the city gates I got into the first chariot and travelled in it until I reached the second; then I changed into that second chariot and continued my journey by it until I reached the third when I again changed into that third chariot and so on; by all seven chariots in turn I travelled, until in the seventh chariot I arrived here at the gates of Sāketa." Thus would King Pasenadi rightly answer any who might question him.

'In the selfsame way, friend, purity of conduct leads to purity of mind; purity of mind to purified understanding; purified understanding to purified certitude; purified certitude to purified knowledge and insight concerning the right and wrong way; purified knowledge and insight concerning the right and wrong way to purified knowledge and insight concerning the Path; purified knowledge and insight concerning the Path to purified knowledge and insight complete, and complete purified knowledge and insight to the unconditioned Supreme Nibbāna. And it is for sake of this unconditioned Supreme Nibbāna that the Holy Life is lived under the Blessed One.'

The venerable Puṇṇa Mantāṇiputta having thus made an end of speaking, the venerable Sāriputta enquired of him: 'What is the name of the venerable one? By what name is the venerable one known among his fellow-disciples?'

'Puṇṇa, friend, is my name. And I am known among my fellow-disciples as Mantāṇiputta.'

'Wonderful, friend! Marvellous, friend! Even as by a well-instructed disciple, thoroughly learned in the Lore of the Teacher, so by the venerable Puṇṇa Mantāṇiputta have these extraordinarily deep questions been answered in every particular. Happy those fellow-disciples, supremely happy those fellow-disciples, to whom it is vouchsafed to look upon the venerable Puṇṇa Mantāṇiputta and to dwell in his company! Yea, were it theirs only to look upon and dwell in the society of the venerable Puṇṇa Mantāṇiputta, heads swathed in cloths, still were they blest and greatly blest! And we also are favoured, highly favoured, in that it has been granted us to behold the venerable Puṇṇa Mantāṇiputta and to sit in his company!'

The venerable Sāriputta having thus spoken, the venerable Puṇṇa Mantāṇiputta now enquired of him: 'What is the name of the venerable one? By what name is the venerable one known among his fellow-disciples?'

'Upatissa, friend, is my name. And I am known among my fellow-disciples as Sāriputta.'

'Conversing with the honourable disciple, who, as they say, is like to the Teacher Himself, we knew not: "This is the venerable Sāriputta." If indeed we had known: "This is the venerable Sāriputta" we had not made such detailed reply. Wonderful and again wonderful! Even as by a well-instructed disciple,

thoroughly learned in the Lore of the Teacher, so by the venerable Sāriputta have these extraordinarily deep questions been asked on so many points. Happy, supremely happy those fellow-disciples to whom it is vouchsafed to look upon the venerable Sāriputta and to dwell in his society! Yea, if those fellow-disciples attained only to look upon and live in the company of the venerable Sāriputta, heads swathed in cloths, yet were it gain to them, very great gain! And ours also is gain, yea, great gain, since we have attained to behold the venerable Sāriputta and to sit by his side!'

In such wise did these two great Ones take mutual delight in each other's excellent speech.

XXV.

The Bait.

The hunter, O disciples, does not strew bait for the deer of the forest with the thought: 'Partaking of this fodder which I strew, may the creatures of the wild enjoy long life and perfect well-being! Long may they find sustenance therein!' But thus does the hunter think as he lays down his bait for the deer: 'Beguiled by this fodder which I scatter about, infatuated therewith, the deer will partake of the food; and, partaking of the food, beguiled, infatuated, they will become elated; being elated, they will become careless; and, having become careless, they will be at my mercy among this bait.'

Accordingly, beguiled, infatuated, the first herd of deer partook of the food that had been strewn about by the hunter. And, partaking of that food, beguiled, infatuated, they became elated; being elated, they became heedless; having become heedless, they lay at the mercy of the hunter among his bait. Thus did the first herd of deer fail to escape the power of the hunter.

Then the second herd of deer thought to themselves: 'That first herd of our kind, being beguiled by the bait put down by the hunter, have partaken, in-

fatuated, of the fodder. And, partaking of it, infatuated, they have become elated; and, being elated, have become heedless, and, having become heedless, have been at the mercy of the hunter among his bait and so failed to escape his power.× How if we keep away from all this bait-fodder and, shunning the dangerous stuff, withdraw into the heart of the forest and there abide?' And they did so. But when the last month of the hot season was come and grass and water failed them, they grew exceedingly lean and their strength and vigour went from them; and, with the departing of their strength and vigour, they came back to the bait that the hunter had laid. And, beguiled by it, they partook of it infatuated, and, thereby becoming elated and heedless, lay among the bait at the mercy of the hunter. Thus did the second herd of deer fail to escape the power of the hunter.

Then the third herd of deer thus considered among themselves: 'The first and the second herd of our kind have each fallen into the power of the hunter. How if we take up our abode near to the bait put down by the hunter? And, having done so, unbeguiled, uninfatuated, we shall then partake of the fodder; and, partaking of it unbeguiled, uninfatuated, we shall not become elated; and, not being elated, we shall not become heedless; and, not becoming heedless, we shall not be at the mercy of the hunter among his bait.' Accordingly the third troop of deer made their lair near to the hunter's bait and partook of it unbeguiled, uninfatuated, not carried away in mind, not heedless, and so not were not at the mercy of the hunter among his bait.

Then the hunter and his men spoke thus among themselves: 'Cunning, knowing indeed, is this third herd of deer! This third herd must be possessed

of magical powers, for they have eaten up the bait that was put down, yet we have seen nothing of their coming or of their going. How if we completely surround the bait on all sides with a palisade of tall stakes, so that we may find out the haunt of this third herd of deer, whither they go and where they make their home?' And accordingly the hunter and his men fenced in the bait on all sides with a tall palisade and saw where the third herd of deer went to their lair; and so the third herd of deer also failed to escape the power of the hunter.

Then the fourth herd of deer considered thus among themselves: 'The first, second and third herd of our kind have each failed to escape the power of the hunter. How if we make our retreat where neither the hunter nor his men can ever come? There making our home, we shall partake of the fodder strewn by the hunter, but not beguiled, not infatuated thereby. And, partaking of the fodder, unbeguiled, uninfatuated, we shall not be foolishly uplifted in mind; and, not being foolishly uplifted, we shall not become heedless, and, not becoming heedless, we shall not be at the mercy of the hunter among his bait. Accordingly the fourth troop of deer made their lair where neither the hunter nor his men could ever come; and, partaking of the fodder, unbeguiled, uninfatuated, not uplifted, not heedless, they lay not at the mercy of the hunter among his bait.

Then the hunter and his men said to one another: 'Verily this fourth herd of deer is crafty and clever. This fourth herd of deer must be possessed of magical powers, for they eat of this bait which we lay down, yet we know nothing of their coming or of their going. How if we wholly encircle the bait with a tall stake palisade, so that we may see where this

fourth herd of deer makes its home?' And accordingly the hunter and his men fenced in their bait with a high fence, but still they saw not where the fourth herd of deer made their lair. And the hunter and his men considered thus among themselves: 'If we alarm this fourth herd of deer, they will give the alarm to others; and these others, being alarmed, will alarm yet others again, so that this our bait will come to be shunned by all the deer of the forest. Let us leave this fourth herd of deer alone!' Accordingly the hunter and his men left the fourth herd of deer alone. In this wise, disciples, did the fourth herd of deer escape the power of the hunter.

A parable, disciples, I here give to you, in order that the meaning of the matter may be made plain, and this is the interpretation thereof. The bait is a representation of the Five Objects of Craving. The hunter typifies Māra, the Evil One. The hunter's men signify those of the train of Māra. And the herds of deer — these represent companies of ascetics and recluses.

The first ascetics and recluses, beguiled by the bait of worldly enjoyments strewn by Māra and enchanted thereby, partook of the food. And, inasmuch as beguiled, enchanted therewith, they partook of the food, they became foolishly uplifted in mind. Being foolishly uplifted, they became heedless. And, having become heedless, they lay at the mercy of Māra in the lure of worldly enjoyments. Thus, disciples, did the first company of ascetics and recluses fail to escape the might of Māra; and to the first herd of deer in my parable do I liken this first company of ascetics and recluses.

Then the second company of ascetics and recluses

thought to themselves: 'These other ascetics and recluses, beguiled by Māra's bait of worldly enjoyments, have partaken, infatuated, of the food; and, foolishly uplifted and heedless, have lain at the mercy of Māra in his lure of worldly enjoyments and so have failed to escape his power. How if we keep away from all this bait-food of worldly enjoyments, shun the dangerous stuff; and, retreating to the depths of the forest, there make our dwelling-place?' Accordingly they kept away from the bait-food of worldly enjoyments, shunned the dangerous stuff, and, retiring to the depths of the forest, there took up their abode. And they lived upon herbs and wild rice, on seeds and pelt-scraps, on water-plants and rice-dust, on the scum of boiled rice and on seed-flour, on grass and on cow's droppings; maintained their bodies upon the roots and fruits of the forest and upon fruit fallen from trees. But in the last month of the hot season, when grass and water had disappeared, they became exceeding lean of body; and by reason of their leanness their strength and vigour declined; and with the declining of their strength and vigour their firmness of mind went from them; and, having lost their firmness of mind, they turned again to the bait of worldly enjoyments laid down by Māra. And, beguiled, infatuated, they partook of the food; and, foolishly uplifted and heedless, lay at the mercy of Māra in his lure of worldly enjoyments. Thus did that second company of ascetics and recluses fail to escape the might of Māra; and to the second herd of deer in my parable do I liken this second company of ascetics and recluses.

Then the third company of ascetics and recluses thought to themselves: 'Those first and second com-

panies of our fellows did not escape the might of Māra. How if we make our retreat in the neighbourhood of the bait of worldly enjoyments laid down by Māra; and, there abiding, unbeguiled by Māra's bait, partake, uninfatuated, of the food? Thus, unbeguiled, uninfatuated, we shall not become foolishly uplifted in mind, we shall not become heedless; and so we shall not lie at the mercy of Māra in his lure of worldly enjoyments. Accordingly they made their home near Māra's bait, and, having done so, partook of the food, unbeguiled, uninfatuated; and, not giving way to foolish elation and heedlessness, did not lie at the mercy of Māra in his lure of worldly enjoyments. However, they came to hold such views as these: 'The world is eternal.' 'The world is not eternal.' 'The world is finite.' 'The world is infinite.' 'The life and the body are one and the same.' 'The life is one thing and the body is another.' 'The Accomplished One exists after death.' 'The Accomplished One does not exist after death.' 'The Accomplished One both exists and does not exist after death.' 'The Accomplished One neither exists nor does not exist after death.' And in this wise did the third company of ascetics and recluses fail to escape the might of Māra; and to the third herd of deer in my parable do I liken this third company of ascetics and recluses.

Then the fourth company of ascetics and recluses thought to themselves: 'Those first and second and third companies of our fellows have each failed to escape the might of Māra. How if we choose out for ourselves a retreat whither Māra and those of his train can never come? And, having prepared such a retreat, not beguiled, not infatuated with Māra's bait

of worldly enjoyments, we shall partake of the food. And, inasmuch as we shall partake of the food, unbeguiled, uninfatuated, we shall not become foolishly uplifted in mind; and, not being foolishly uplifted in mind, we shall not become heedless; and, not becoming heedless, we shall not lie at the mercy of Māra in his bait of worldly enjoyments.' And accordingly the fourth company of ascetics and recluses made their home where Māra and his hosts could not come; and, there making their home, unbeguiled, uninfatuated by Māra's bait, they partook of the food; and, not giving way to foolish elation nor to heedlessness, they lay not at the mercy of Māra in his bait of worldly enjoyments. Thus did that fourth company of ascetics and recluses escape the might of Māra; and to the fourth herd of deer in my parable do I liken this fourth company of ascetics and recluses.

And how is one inaccessible to Māra and his hosts?

The monk, from desires and all things evil far removed, but still cognising and reflecting, in joy and bliss detachment-born, attains to the First High Ecstasy, and then to the Second High Ecstasy, and then to the Third High Ecstasy, and then to the Fourth High Ecstasy. Thereafter, having passed beyond all perception of Form and surmounted Reflex-perception, in neglecting all Perception of Multiplicity, accompanied by the thought: 'Endless is Space!' the monk attains to the Realm of Boundless Space; then, leaving this behind, he attains to the Realm of Limitless Consciousness; and, leaving this behind, attains to the Realm of Nothingness; and, leaving this behind, comes to the Realm of Neither Perception nor Non-perception. And finally, leaving this behind, attains to the final cessation

of all perception and sensation whatsoever; and, having in wisdom sighted this, all Bane withers away from him. Of such a monk it is said: 'He has blinded Māra; utterly destroyed the eye of Māra; is no more to be seen of that Wicked One; he has surmounted the Lust of the World.'

So spake the Blessed One.

End of Vol. I.

Corrections. Volume I.

Passim		Sundry stops, accents and hyphens.	
Page 8, line	9,	Omit	of
» 9,	» 3	for medecine	read medicine
» 18	» 19	» in trembling and dismay	» trembling and in dismay
» 28	» 21	» these	» this
» 29	» 11, 13	» medecines	» medicines
» 30	» 13	» thought	» though
» 32	» 10	» hipocrites	» hypocrites
» 51, Title and line 5: P. 53, line 10: P. 63, line 30: P. 70, line 8:		for Unterstanding	read Understanding
» 78 line	1, 22	» the first	» are the first
» 78	» 3, 24	insert semi-colon after fourth ascetic	
» 78	» 3-5, 24	for are empty prattlers among the other ascetics!	read elsewhere are only empty prattlers of asceticism!
» 82	» 14	for the	read they
» 96	» 2	» nd	» and
» 112	» 3	» putrifying	» putrefying
» 112	» 23	» lead	» to lead
» 116	» 30	» uninterupted	» uninterrupted
» 122	» 6	» resprover	» reprover
» 142	» 15	» lodgement	» lodgment
» 166	» 8	» whoso	» whomso
» 175	» 23	» monk	» monks

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